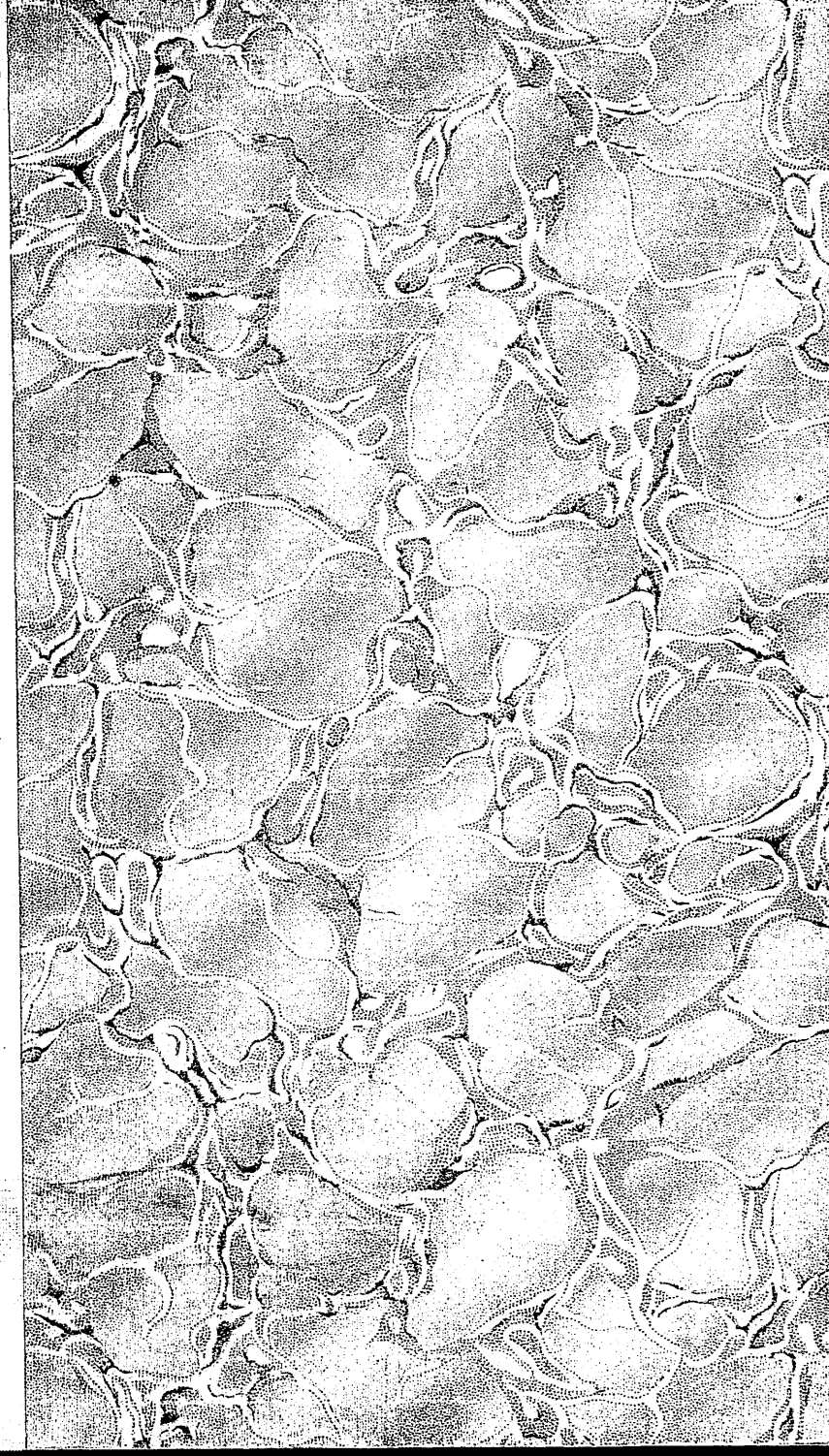
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The Christian Crisis *in* China

By James H. Franklin

The Christian Crisis In China

By
JAMES H. FRANKLIN
Foreign Secretary, American Baptist Foreign Mission Society

Published for Special Distribution by
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NEW YORK
1931

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With abiding and grateful memories of Oriental Christian comrades and missionary colleagues, in fellowship with whom my life has been deeply enriched.

JAMES H. FRANKLIN

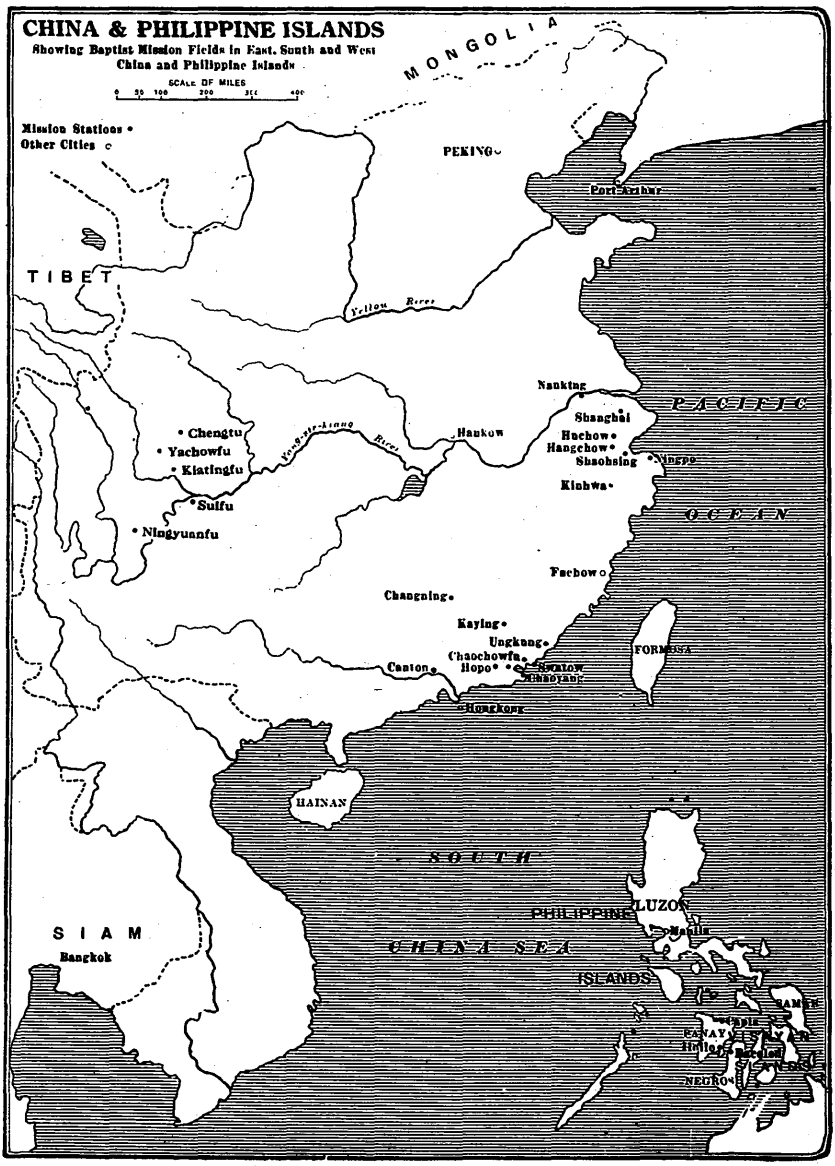

CHINA & PHILIPPINE ISLANDS
Showing Baptist Mission Fields in East, South and West China and Philippine Islands
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Mission Stations •
Other Cities ○
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Port Arthur
TIBET
Yellow River
Nanking
Shanghai
PACIFIC
Hankow
Hwangpu-kiang River
Chengtu
Yachowfu
Kiatingfu
Hachow
Hangchow
Shaohsing
Ningpo
Kinhwa
OCEAN
Sulfu
Ningyuanfu
Fuchow
Changning
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Ungkang
Chaochowfu
Hopo
Swatow
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FORMOSA
Canton
Hongkong
HAINAN
SOUTH
CHINA SEA
PHILIPPINE ISLANDS
LUZON
Manila
SIAM
Bangkok
SAMAR
PANAY
NEGROS

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FOREWORD

In the spring of 1930 Foreign Secretary James H. Franklin of the American Baptist Foreign Mission Society with the approval of the Board of Managers sailed for the Far East. The next nine months were spent in an extensive journey into the interior of China including the remote province of Szechuan. Upon his return to the United States in the spring of 1931 he presented a report of his observations and impressions to the Board of Managers at a special meeting held in New York, April 13, 1931.

In view of the present Christian crisis in China and the thoughtful concern with which Christians of all denominations are considering the future of the missionary movement in the Far East the report of Secretary Franklin's journey and his observations will be of interest to a wider circle of readers than the constituency of the American Baptist Foreign Mission Society. His report has therefore been ordered published by the Foreign Mission Board for special distribution. It has been slightly edited and revised by the elimination of the more formal aspects of a report so as to make it more readily available for general reading.

CHAPTER I

The Purpose of the Tour

THE chief reason for undertaking the long journey to the Far East was the repeated call by letter and cable that, as Foreign Secretary, I visit our Mission in far-away Szechuan Province, West China. At that time our West China Mission had never been visited by a Secretary of either of our Baptist Boards in the forty years of its existence, although in the winter of 1920-21 a member of this Board, Dr. Henry B. Robins, had made a tour that included all our stations in West China and had rendered a service there as well as in all other Missions of our Society in the Far East which is remembered with gratitude to this day.

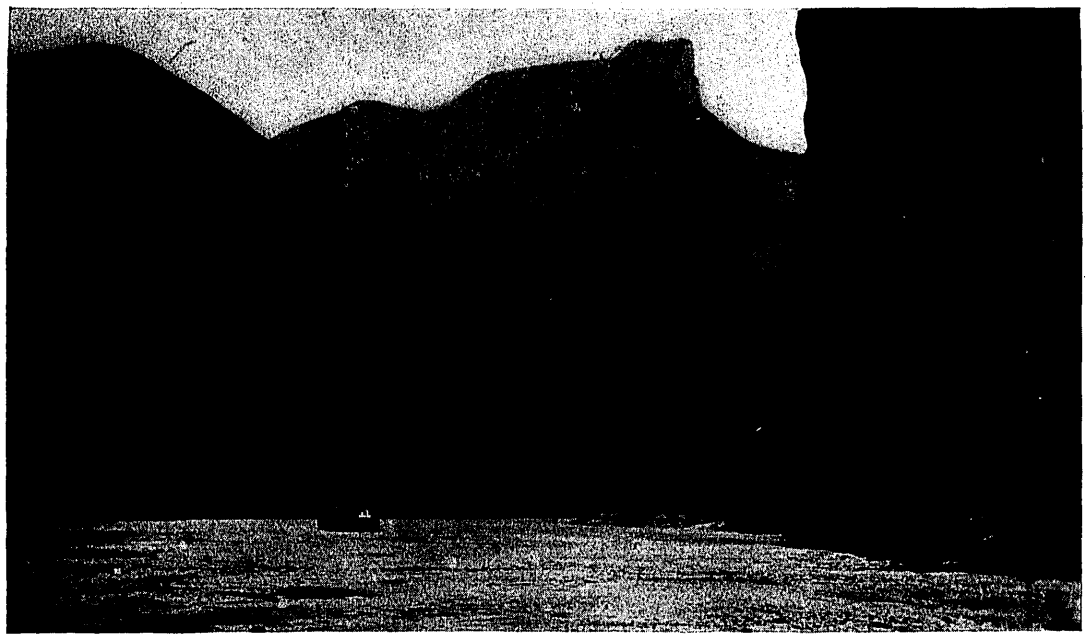
My chief desire on this recent tour was twofold: First, I craved opportunity for a fuller fellowship with the Christians of several races and with our missionary colleagues, in the hope that together all of us would come into a deeper fellowship with Christ. In the second place, I was most anxious as your representative to ascertain how we of the Occident can cooperate more effectively, at this hour of crisis, with the Christians of the Orient in efforts to "paint a picture of Christ that men will stop and look at." Truly it may be said that, for me at least, the tour has been rich in fellowship with Chinese, Japanese and Filipino Christians and with missionaries of many denominations and different nationalities, and at times there was evidence that many of us who were assembled in the various conferences were yearning for a deeper fellowship with the suffering Christ. Often did I tell the story of the picture, "The Master," which hangs in my office. The copy was given to me by the artist, the late Mr. Darius Cobb of Boston, who painted it, his masterpiece, in his eightieth year, after having spent much of his life in prayerful readiness "to go through any pain and suffering" if only he might "paint a picture of Christ that men will stop and look at." More and more does

it seem to be the great mission of Christians today to paint such a picture, and perhaps I can do no better in this report than to attempt to indicate some of the success, some of the failure, some of the hindrances, some of the joy, some of the sorrow and some of the imminent problems in our effort to join others in producing a portrait of the Son of Man which will be a faithful likeness of our Master.

From time to time I sent the Board travel letters, a total, I find, of about 125,500 words, including special comment for a committee of the Board, the most of which I scribbled off while traveling on steamers or junks in China, sitting on the hillsides of Japan or sailing on ships in mid-ocean. Therefore I need not here repeat many of my personal experiences or observations during the long tour. I will attempt now merely to summarize and to raise questions concerning Christian work in China in particular.

It will be recognized that I cannot go into detail on every one of a score or more of rather important questions. Thorough treatment of any one of several topics which I mention would require a volume, instead of a few paragraphs, if there were any one anywhere with sufficient wisdom to give such treatment at an hour when no one can predict with confidence just how the currents of life and thought will be running in China even in the near future. I must be content as a rule to raise the questions and state my opinions, but I shall be prepared to furnish the Board or any of its committees the facts on which my opinions are based, wherever you may wish to give special consideration to any of the problems mentioned in this address.

Before going further with a statement of conditions and problems please allow me to express my appreciation of your prayerful regard for me on this journey. I am grateful that you remembered me, praying that God would protect your representative and give him grace for his task. Assurances of such regard by members of the Board have touched me deeply. My travels took me eighteen hundred miles into the interior



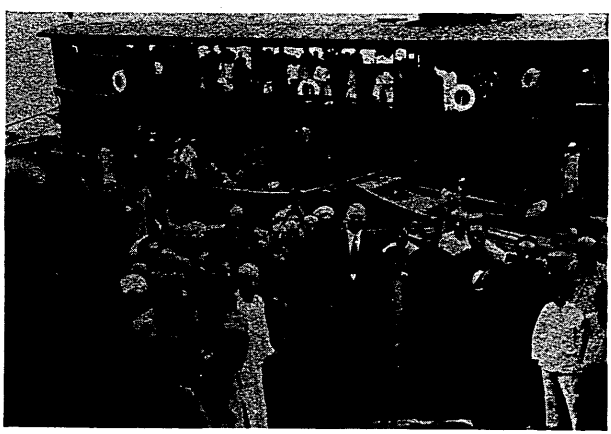
PICTURESQUE SCENERY THROUGH THE GORGES OF THE YANGTZE RIVER. THE CONTRAST BETWEEN THE SIZE OF THE STEAMER AND THE SURROUNDING CLIFFS GIVES A GOOD IMPRESSION OF THIS MAJESTIC HIGHWAY INTO WEST CHINA.

of China, almost to the borders of Tibet, at a time when much of the land was disturbed by civil strife as well as by robbers and bandits, and here and there by violent Communists. Occasionally there were robbers reported to be just ahead of our party, or just behind us, but never were any of them known to be very near us. Much of my travel was in the heat of summer in the Yangtze Valley, but I suffered no real illness and nothing worse than fatigue on two or three occasions. For my comfort and health on the journey I am greatly indebted to the missionaries who planned my tour with so much care. Except for occasional momentary peril for the small wooden boats in the rapids of the rushing, roaring Yangtze River and tributary streams, I can truly say that during the entire tour I was without anxiety as to personal safety. And such moments of anxiety were caused by nothing more than those experiences which missionaries in West China frequently face.

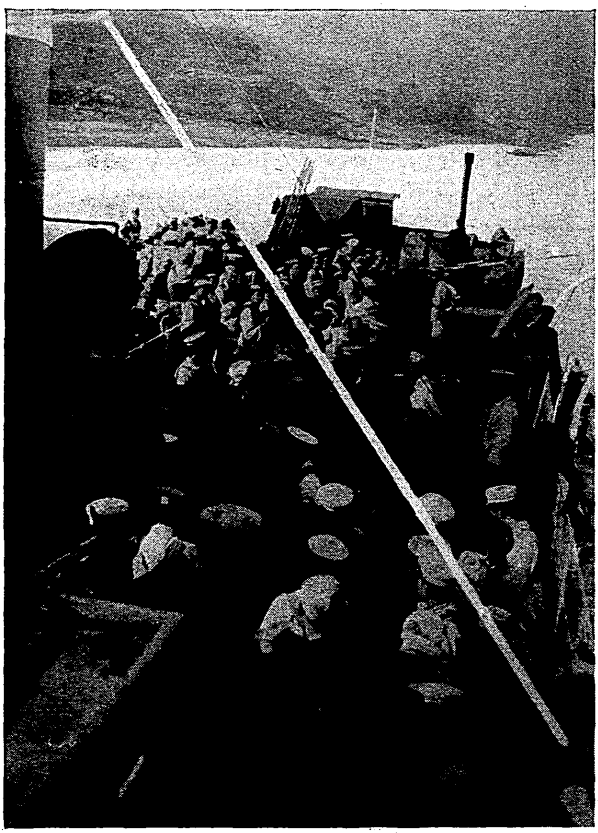
One is tempted to devote considerable time to an attempt to describe the indescribable journey through the Yangtze gorges. A thousand miles from the sea the Yangtze River breaks through a mountain range, and the traveler who makes the journey through the famous gorges finds every moment full of interest. This section of the long journey is only 350 miles in length, but three and a half days are required on high-powered steamers to climb up the rushing stream. In a single day the traveler enjoys a panorama which suggests the canyons of the Rocky Mountains, the fjords of Norway, the rapids of the St. Lawrence and the castles on the Rhine. One is tempted also to tell something of the evidences of the religious spirit in the form of the many picturesque temples and monasteries which are placed high upon the crags or close to the river side. There are countless small shrines or images cut in the cliffs or boulders, and noticeably where the spirits in the more dangerous rapids are supposed to require special recog-

nition. And all along the way, except through the gorges, there are scores of cities and towns and great stretches of cultivated land which one may enjoy if one can divert one's attention from the rushing stream with its rapids and boulders that have brought disaster to so many of the river craft. But in this address I must give myself to observations of the work and to the general conditions in China which affect that work.

On this tour in China much was made of fellowship conferences, when choice men and women, with the Chinese in the majority, came to spend a few days with me at quiet spots, where spiritual experiences were shared, concerns were voiced and administrative questions were discussed. But these conferences in various sections have all been reported to you in considerable detail. Not only have I attempted to give you something of the spiritual flavor of these gatherings but I have reported also at some length on the more important discussions of administrative questions.



SECRETARY JAMES H. FRANKLIN ARRIVING AT SUIFU, ON HIS VISIT TO WEST CHINA.



CHINA HAS BEEN IN MORE OR LESS CONTINUOUS POLITICAL UPHEAVAL IN RECENT YEARS. THIS PICTURE SHOWS A YANGTZE RIVER STEAMER DIVERTED FROM ITS PEACEFUL COMMERCIAL PURSUITS AND COMMANDEERED BY CHINESE TROOPS OF ONE OF THE MANY WAR LORDS.

CHAPTER II

Political Upheaval in China

THERE is much embarrassment for any one who attempts today to make a report on movements in China. First of all, the country is so vast and conditions so varied that no single statement on any question is likely to be true with reference to all of the eighteen provinces. A true statement with reference to one section may be utterly untrue with reference to another. Then changes are so rapid that one hesitates to make a declaration regarding any section of China today lest his words seem foolish tomorrow. Nevertheless you will wish me to tell you a little something, as I see it, of conditions in general and the present status of the Christian movement in China.

At the present moment the political situation in China *seems* much better than it appeared a year ago as I started on my long journey up the Yangtze River, but I would not dare to predict what even tomorrow may bring forth. For several months the war-lords have been comparatively inactive, but even now those same war-lords may possibly be preparing for further civil strife. In recent times no one section of China has really been at war with another section. I did not hear of any one class of Chinese hating another group, and it may be questioned whether the soldiers in the armies of the war-lords were prompted by any other desire when they enlisted except to secure a livelihood. Widespread unemployment makes it possible for the war-lords to enlist hundreds of thousands of soldiers from the hungry populace. In a sense, the campaigns of the war-lords are the political movements in China. But it must not be forgotten that while war-lords have kept the country in confusion, the Nationalist Government has made progress. At times its energies have been largely consumed by efforts to combat the opposing war-lords and to rout the organized and armed communistic forces. Nevertheless the

Nationalist Government seems to be stronger today than at any time in its brief history. Its problems are grave. Here in America it is hard for us to realize the magnitude or difficulties of its task in trying to set up a government that will be recognized by the war-lords in the dissenting provinces, put down widespread banditry, overcome violent communistic bands, promote education, develop communications, negotiate new treaties with foreign powers, meet its obligations with a silver currency whose value is desperately lessened, and face many other discouraging conditions. Personally I have no sympathy with a tendency on the part of some writers to speak disparagingly of the Nationalist Government, or to call attention almost exclusively to its weakness and faults. It may be far from perfect, but it seems to represent the most hopeful developments of recent years in China and to promise more for the future than anything else on the horizon. I believe the leaders at Nanking, chiefly young men, are entitled to a large measure of praise and the best cooperation of other nations in their efforts to go forward. While we must not ignore bad facts, we should welcome the best facts also, and try to encourage rather than belittle the efforts of the government in China to find a way out of its difficulties.

Banditry is not a new thing in China. On my first visit to that country in 1913 the rivers in South China were infested with pirates, but it must be confessed that the banditry of today is far more violent. While the economic conditions in China have long prompted men to piracy, a few years ago a foreigner could travel almost anywhere in that country without danger of any greater inconvenience than the loss of personal possessions. Within recent years, however, the bandits have frequently seized foreigners or Chinese and have held them in captivity for the sake of ransom. At this moment bandits and armed groups of communists constitute the most obvious perils. It is said that these so-called communists have killed about 100,000 persons in China in recent times. My journey down the Yangtze River late in July was just at the

time when the Communist armies had taken and looted much of the City of Changsha, a short journey to the south of our route. At Shasi, where our steamer spent an afternoon and a night, there were rumors of armed forces of Communists in territory on each side of the river. Without question, conditions are bad in a good many sections of China. Apart from Communists, there is danger from bandits for both the foreigner and the well-to-do Chinese, who may be seized and held for ransom. Too much can hardly be said in praise of the missionaries or the Chinese workers who are risking so much for Christ and His Kingdom. Surely such heroism will count in painting "a picture of Christ that men will stop and look at." Many are already looking at it.

More than a year ago the Shanghai Evening Post published an editorial on "The Present Plight of Missionaries." It referred to the increase of communism, banditry and terrorism as seemingly inevitable in China. It referred to the serious plight of missionaries in the out-of-the-way places, the actual murder of several and the capture of others who were held for ransom, and the destruction of churches and schools. It anticipated other such incidents, but made this comment: "Most missionaries, it might be said, accept their fate calmly, finding whatever solace is necessary in the nobility and the unselfishness of their work."

In this connection, I venture to quote again a portion of an editorial from the Japan Times, when the storm in China in 1927 was at its height. Portions of that editorial read:

> "China needs Christianity at present as never before. The spiritual power of Christianity is needed to offset the materialistic ideas of the communistic doctrine which is poisoning Chinese life. . . . Those who think that tumults and persecutions permanently stop the expansion of Christianity do not know its glorious history. When the prevailing tumult (in China) has subsided, missionary work will be resumed with redoubled vigor. . . . It may be said that the average American is imbued with a

missionary spirit; he is at heart an evangelist. In this country, when the conveniences of civilization tend to waft men to heaven 'on flowery beds of ease,' it is indeed inspiring that there are still men and women who have the zeal of early Christian missionaries and who are ready to endure any hardship or face any peril in order to carry their gospel around the earth. Everywhere the American missionary has gone not only preaching his gospel but, what is far better, illustrating it, founding schools, hospitals, orphanages and asylums. The missionaries in China are but the Augustines and Ninians, the Patricks and Columbuses."

While we may well admire the heroism one finds exhibited so frequently these days, it is desirable from every view-point that the missionaries take all reasonable precautions, not merely for themselves and their children but for the sake of the cause they represent and the government whose guests they are. Experience has shown that the capture of a missionary by bandits may not only result in severe personal suffering for the captive, his family and his friends, if not in death itself, but in serious peril for Christians in general and other missionaries in particular, and in great difficulties for the Chinese Government as well as complications for our own country. Whether we are willing or unwilling to accept the armed protection of foreign forces in China is an academic question in most of the interior sections at the present time. It simply cannot be given. And the Chinese Government is often helpless to rescue those who have been seized by the bandits. To attack the bandits would probably make certain the murder of the captive. The payment of ransom by mission boards encourages the capture of other missionaries. Under such conditions, it would seem to be the duty of boards and missionaries to avoid unnecessary risks, and even to withdraw from communities that seem exposed to real peril. Our consideration for fellow-workers as well as for the Chinese people and their government would seem to suggest such procedure.



THE MISSION HOSPITAL AT HOPO, SOUTH CHINA, WHICH HAS THUS FAR SURVIVED ALL THE DANGERS OF BANDITRY, COMMUNISM AND CIVIL WAR.

My judgment as to the progress of Russian communism in China would be of no value. I received the impression that the masses of the people in those sections which I visited are not so much excited by communistic propaganda as was true in the early months of 1927. On the other hand, we are told that extreme communistic ideals are making considerable headway with students especially, and we know that organized and armed forces of violent communists are still terrorizing certain sections of China. But it must not be forgotten that the Nanking Government and some of the provincial authorities are striving hard to put down discovered communist bands, and they report considerable success. At the same time, communistic principles are said to be making a rather strong appeal to a good many Chinese, who are impressed by the professed concern of the communists for the common people. And it must be admitted that some of the communist agitators in China have been so willing to give their own lives rather than renounce their principles that their zeal has been impressive and has excited interest in their views. I do not pretend to understand the psychology of the Chinese people. Their mental

processes are utterly different at times from those of the Anglo-Saxon. What seems quite improper to us often is quite ethical to them, and vice-versa.

A visitor to China may be so impressed with the wide-spread poverty, illiteracy, disease, superstition, banditry and general disorganization that he will utterly fail to recognize some of the constructive movements. Although I journeyed eighteen hundred miles into the interior of China, I did not find a town of any size that within four or five years had not torn down hundreds or thousands of buildings in order to widen its streets. Nor did I find any such town that had not recently paved those widened thoroughfares. In Chengtu, with a population of 600,000, seventeen hundred miles from the sea, wide thoroughfares had been made and every street in the city had been paved within a period of five years. Schools were being conducted by the Chinese authorities in all of these places, despite the disturbances. Electric lights were being introduced and many of the young people were dreaming of better things for their country.

There are men today who affirm the complete collapse of Chinese civilization. On my desk at this moment is a book, "China: The Collapse of a Civilization," by Nathaniel Peffer, a journalist who has studied the country carefully. He believes that China's size and riches "tempted the powerful western states as a prize and made of the country a counter in an international game of power politics." He places much of the responsibility for the "collapse" on "importunate aggressions of western military and economic power." I am not prepared to debate that question, but I do have a strong feeling that some of the writers who call attention to the apparent collapse of Chinese civilization and who see little hope for the future of the Chinese fail to take two facts into consideration. I wonder if they really believe that the civilization of a people whose general stamina and whose ability to suffer have sustained them for thousands of years can be hopelessly crushed even by the aggression of western powers who, as the late Dr.

Jeremiah W. Jenks used to say, looked upon China as a market and not as a nation. I wonder, too, if such writers are not failing to take into account the creation of personality which is in process in China. There are tens of thousands of young people in China who see some of the needs of their country and who in the next fifty years may be able to inaugurate movements which within two or three centuries would produce a new China. We of the West desire quick reformation. In China's history a century is but a brief season. A thoughtful Chinese assured a friend of mine that there was no need to worry about foreign aggression in China; that in two or three hundred years the Chinese would rise and take control again. The Russians have their Five Year Plan. Some one has said that the Chinese have a five-thousand year plan.

Mr. Nathaniel Peffer does not conclude his book without pointing out that China has had demoralizing experiences before this, which "have been followed by periods of reinvigoration and fruitfulness." He believes "the Chinese people are resolved to make themselves over, to put themselves into step with the modern world." He thinks "China may take the externals of modernization and the West and, straining them through its own unique personality, infusing them with its own spirit, evolve a new society, a new civilization, a new culture and a new scheme of things, and a race regenerated, refreshed and started anew on a career as richly creative as history testifies it had once before." Something similar may happen to the Christian movement in China. Something in method and organization may be evolved that will be far more effective than our western methods in making Christ real and powerful in Chinese life. Some structures we have erected may have collapsed. Let us hope that on Christ as a foundation Chinese architects will erect a structure more useful in China than anything we had planned. Apparent "collapse" may be followed by reconstruction. Certainly this is no time to hold back in our efforts for China. In the days of reconstruction it is time to stand by China and the Chinese churches of Christ.

CHAPTER III

The Alleged Collapse of Christian Missions in China

THE year 1922-23 has been called the Golden Age in Christian Missions in China, and you could not have visited that country just then without feeling that the prospect was glorious. Mission schools and other Christian work in China were being highly praised. Some of us who attended the great gatherings in 1922 felt like exclaiming, "Our eyes have seen the glory of the coming of the Lord." In 1922 an Educational Commission from America was finishing its study of the golden opportunities in China. The Christian Student Federation of the World met in Peking that year at about the same time. The National Christian Council of China was organized with Chinese and missionary representatives from every great section of the land. Each of these events was regarded as highly significant and epoch-marking. In the light of recent developments some now feel that perhaps such demonstrations increased the suspicion in Chinese minds regarding the foreign connections of the Christian movement and fanned the slumbering fires of opposition. Who knows? At the time these three developments were regarded by the Christian forces in general as prophetic and constructive.

In 1924 I was again in China. By that time faint rumblings were being heard, as I reported to our Board. It was becoming very clear that much of our effort was too obviously "foreign" from the Chinese view-point. By 1927, when our Board had a special deputation in China, the tide of anti-foreign sentiment was high and a storm of opposition was breaking on mission schools, hospitals, churches, missionaries and Chinese Christians. That story is well known to all of you. In March 1927 press dispatches from China were declaring that "the life work of thousands of missionaries from

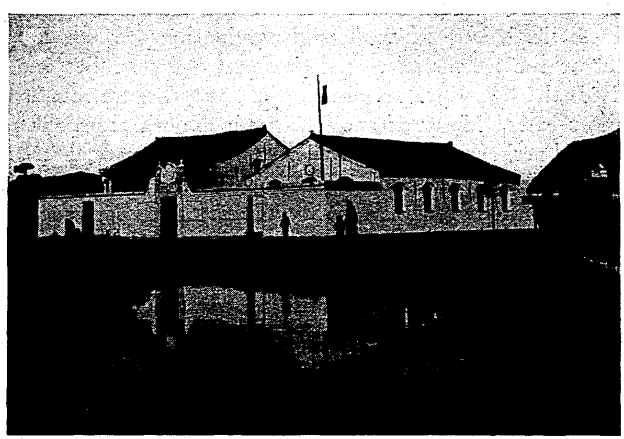
Europe and America has been hopelessly shattered" and that the whole structure of Christianity had "virtually collapsed throughout China."

On my recent visit to China I made inquiry at various points, from the seacoast almost to the borders of Tibet, to ascertain what had been the effect of the storms which seemed to reach their height in 1927 and have continued with considerable violence. Near the seacoast I attended Christian gatherings in which there were such signs of enthusiasm and devotion that the suggestion of "collapse" in the Christian movement seemed absurd. I found groups of Chinese Christians administering the work with enthusiasm and proposing programs of far-reaching service. It was evident, too, that individual Chinese Christians whom I had known in other years were developing in their understanding of Christian discipleship and were entering into a deeper experience with their Master.

As I journeyed westward I conferred with individuals at Nanking, Hankow, Shasi, Ichang, Chungking and at points far westward in Szechuan Province. I asked missionaries and Chinese Christians of various denominations to tell me the effect of the storms of recent years on the churches and the individual Christians. In essence the answers were much alike in most cases. Many of the Christians shrank from the fiery trial, and perhaps in a good many places the numerical strength of the churches is smaller. Others have been energized, purified and quickened by the trials and are stronger. The net result on the spiritual life of the churches is believed to have been beneficial. In unhurried fellowship-conferences with the Chinese and missionaries in different parts of China I found clearer evidence than I had discovered before that Christ was really being formed in Chinese hearts and lives. I also found a deeper yearning for fellowship with the suffering Christ. The structure of Christianity in China had not "collapsed." That much was clear: These Chinese Christians might have asked if there has been any threatened "collapse" of the

confidence and faith of American Christians in Christ's triumph in China. They might have asked whether American Christians are preparing to stand by China and the Chinese Christians with exceptional love and support in the days of trial when they are especially needed.

Before I sailed from the Orient, a few weeks ago, this question was propounded to me: "What was the greatest thing you saw in West China?" I did not answer immediately, but finally I indicated that probably the greatest thing I saw in West China was a modest little Chinese Christian, whose life and spirit, before I had talked with him ten minutes, made me think of Jesus. First and last I enjoyed a good many hours of personal fellowship with this Chinese Christian who seemed to be the incarnation of meekness and humility, and a censer-bearer of the Lord. I think many would say that his life is a sweet savor of Christ unto God. He is connected with the Anglican work in West China and has been consecrated as a Bishop in that communion, after graduation at a Christian



THE NEW BAPTIST CHURCH AND PARSONAGE AT DO CH'I DEO NEAR NINGPO, EAST CHINA.

college in Szechuan Province, devoted service on the field and post-graduate work at Oxford and Cambridge in England. But he continues the same simple-hearted, unpretentious disciple of Christ and is claimed by all the Christian denominations as their brother. However, on reflection I am not sure that I should single out any one person as the greatest in the Kingdom of God in West China. My friend, the modest little Bishop, speaks English fluently, and I could almost look into his soul, but there are other Christian disciples there. For instance, two young women journeyed for two or three days over a mountain pass 12,500 feet above sea level for a conference of three days with us up near the borders of Tibet, and then back again to their schools in the Chinese village, to try to live and teach Christ to the people about them. A man from the Lolo tribe, in which he is the only evangelist, walked for four days over that same mountain pass and back again to his home for the sake of conference with us. Three weeks later he journeyed on foot for five days over that same mountain pass, and back for five days, all for the sake of another conference. As he bade us farewell, he made us feel he was going back to try to reproduce the life of Christ in his remote community. Never can that man be forgotten by me. Every day I carry him in my heart. Then there was the teacher who after three days of conference said he had discovered that he could not represent Christ without suffering. There was the Chinese peasant woman who made the long journey with her child. This plain woman had led fourteen of her neighbors to Christ in a single year. My unhurried conferences with men and women of this type have convinced me that all over China there are humble disciples to whom the Eternal Christ has manifested Himself and who have had such a spiritual experience in Him that they can say in truth, "We have seen the Lord." My faith in the future of the Christian movement in China rests on one single fact: a few men and women there have entered into personal fellowship with the Eternal Christ, and personality is the secret of Christ's progress

in every land. The number of such souls may be small, but it increases steadily.

One day on the campus of a Christian university, within sight of the mountains of Tibet, I was asked to deliver an address to a conference of students composed of nearly one hundred young men and women from four Christian schools. It was a Northfield in miniature. The theme assigned me was this: "The Spirit of Christ in Modern Men," and my address was an attempt to tell something of how the Spirit of Christ had dominated four men in modern times whom I have known personally: Moody of Northfield, Grenfell of Labrador, Aggrey of Africa and Kagawa of Japan. The address ended, I hastened from the building, expecting to board a Chinese junk that afternoon to start down the rushing river toward Mount Omei and the sea. As I crossed the campus I recognized the music of the hymn that nearly one hundred young men and women were singing at the conclusion of my address:

"O Master, let me walk with thee
In lowly paths of service free,
Tell me thy secret, help me bear
The strain of toil, the fret of care."

My hope for the Christian movement in China is not based on organization, nor on institutions themselves, but on faithful disciples, though they be few in number. John Wesley was right: "Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; they alone will set up the Kingdom of Heaven upon earth."

Chinese men and women who have had such a deep and transforming experience with the Eternal Christ that their faith and devotion cannot be shaken may be comparatively few in number. But is not the number of such Christians comparatively small in any land? The Master said that man would find His way a narrow one and few would plant their feet therein. But He seems to have chosen the heroic

souls in history, though they be but few, to be the good seed of His Kingdom.

The storms which overturned many Christian plants in China that were not well rooted have caused others to send their roots more deeply into the heart and life of Christ, but we do well to recognize that the devastating hurricane has been sweeping the land for several years and that it has not yet spent its force. We need not deceive ourselves. The Christian forces of China are facing a grave crisis. How shall we in America help the Christians in China to meet it? At such an hour, we who would cooperate with the Christian forces of China need first of all to be sure in our own souls as to the foundations of our faith. Have we ourselves had such an experience in Christ that we are "persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord?" We also need to be sure that our professed mission, our message and our methods are in harmony with the mind of the Master. We need to realize again that our great purpose should not be to effect organization after our own patterns, but to win men to Christian discipleship, and to cooperate with them in the dissemination of Christ's teaching and in bringing the power of His life and spirit into every unredeemed life and into every unredeemed human relationship. Back to Christ and His methods may well be our aspiration in such a crisis. We must test our lives and our work by His. We would examine our methods in the light of his example. We would face every peril and problem in His spirit.

CHAPTER IV

Problems in Christian Work in China

AS frankly as possible I will state a few of the problems in Christian work in China which we of America have helped to create and which we must help to solve. Having indicated the basis of my confidence for the future, I shall not hesitate to speak frankly of conditions and problems which should have your attention. Therefore this report will be chiefly an attempt on my part to point out weaknesses that are evident and steps that might be taken to add strength to our efforts. The new conditions require changes in method. But in our zeal to find a better way, let us not forget that, despite all of our failures, the Kingdom of Christ is making real progress in China. Our concern is to make the work still more effective.

On the three fields in China in which Northern Baptists are lending assistance, practically all the Christian work is under the direction of committees chosen by the Chinese Conventions. Those committees are composed chiefly of Chinese, and the few missionaries who serve as actual members or as advisers only are chosen by the Chinese Conventions or their committees. These committees are responsible for the general evangelistic and church work, the hospitals and the schools. The one notable exception is on a field where union institutions are still controlled for the present by the missionaries, but that is only temporary. All other work of the Baptists is administered by the committees of the Chinese Convention.

All in all, there is reason for encouragement in the progress which the Chinese bodies are making in the administration of the work. The Chinese possess large native ability as administrators. In some cases responsibility for the direction of the work was being shared with the Chinese eight or ten years ago, which gave them an experience that qualified them to

bear responsibilities. Happy the mission that ten years ago was placing real administrative responsibility on the Chinese. Some had not gone far in that direction, and when autonomy was claimed by the Chinese, or was voluntarily granted, several years ago, the new administrators assumed responsibility without having enjoyed a period of tutelage. Some of the newly created groups are doing well. Some are administrative bodies in embryo only, but all are in training and are making progress. The Chinese take quickly to finance and figures, and they seem to find special ease and pleasure in that part of the work. I sat in a good many meetings of Chinese committees. Usually the members were very alert, and very human too. They were as zealous as missionaries used to be



THE WATERFRONT AT CANTON, SOUTH CHINA. NEARLY A MILLION PEOPLE ARE SAID TO LIVE ON THESE BOATS.

for the proper recognition of the needs of churches, schools and hospitals on their own fields. Probably they are doing as well as groups of American Christians could do with similar experience and with similar problems. We must not expect too much at first. Some of the Chinese groups are already functioning well, although not perfectly in any case. Others will need at least ten years more of experience before they will find themselves. All of them will need grace and guidance in large measure.

We may well rejoice in the changes that are taking place. We may be grateful, too, for the real progress that has been made within the last five years in the administration of the work by Chinese bodies and for the maintenance of cordial relationships between the Chinese committees and the Mission and Boards. Some groups appear to be functioning well. However, we must not shut our eyes to certain facts. We must constantly recognize that most of the members of the Chinese administrative groups are men and women with limited experience to prepare them for their present duties. In some educational groups most of the members have had considerable experience. Despite the difficulties and discouragements which are easily discovered, the real developments in the administration of the work seem to be in the right direction. I do not remember that I met a single missionary on our fields who would go back to the old order. I think most of them would say that although there are grave problems to be faced, the fundamental conditions in the administration of the work are more promising than in the old days. They would not retrace their steps although they see pitfalls which must be avoided.

My first visit to China was in 1913. At that time there was no such thing with Baptists, if in any denomination, as a group of real Chinese administrators. Frankly, I cannot recall a single conference with Chinese Baptists in 1913 on any administrative question. In those days the visiting secretary

conferred, usually in haste, with missionary bodies in formal conference. The idea of the administration of the work by the Chinese was just beginning to take form in the missionary mind. Now a visiting secretary will do well to allow a good many days for unhurried and informal fellowship in preparation for the formal conference with the Chinese groups as well as with the missionaries. We are told that when the great gathering was held in Shanghai in 1907, celebrating the one hundredth anniversary of the beginning of evangelical missionary work in China, the audience was composed almost exclusively of foreign missionaries and that the Chinese participation in the program was almost negligible. That was less than twenty-five years ago. At that time very few Chinese leaders had emerged who were recognized as qualified to participate helpfully in such a gathering. By 1913 conferences were called under the leadership of Dr. John R. Mott, Chairman of the Continuation Committee of the Edinburgh Conference, which I attended. These appear to have been about the first interdenominational conferences held in China in which the Chinese were invited to participate freely and in considerable numbers. Their evident ability impressed me greatly and led me to place considerable emphasis on Chinese leadership in my advice to the Board and to the Missions.

In one of the conferences at Shanghai in 1913 a young man who had served successfully as secretary of the Young Men's Christian Association in China and was just then entering political life, almost startled us by declaring that the Chinese people would not follow men who were willing to play second fiddle to the foreigner. These were plain words, but impressive. The speaker was Dr. C. T. Wang who for several years has served as the Minister of Foreign Affairs in the Chinese Government. We should not regret the present trend, but rather that we did not or could not foster such a movement long ago. However, it must be recognized that even twenty-five years ago there were few trained Christian leaders among the Chinese.

One thing encourages me: These groups of Chinese administrators are growing. Several things distress me: Most of the members of most of the administrative committees which I have met have not had the experience and the training to give them vision. I greatly fear that they are more anxious to use available appropriations for the maintenance of churches, schools and medical work in their own communities than in serving the unreached masses. But in that respect American Christians are not wholly blameless. I greatly fear too that they do not see the need for freeing themselves as soon as possible from the need for large sums of money from foreign countries. Perhaps I am mistaken in this, and one must remember that we gave them a system of work which some of them feel is not fitted to their economic life. Especially do I see the subtle dangers to which members of the committees are exposed who are personally interested, directly or indirectly, in the distribution of the funds which they are administering. Many of the members of the committees are receiving their own support in part or whole from funds that are being administered. I think it must be said that no actual and serious irregularities have been reported to me, and a missionary of wide experience declares that the Chinese do not show more zeal in securing appropriations for their own fields than was true of missionaries in the old days.

Naturally one asks why men and women who are supported in part from the funds that are being distributed are chosen for service on the committees. The answer is simple, although discouraging. There are comparatively few lay workers in Baptist circles in China who have had the training and the experience which qualify them at present to serve on such committees. For this state of affairs we are largely responsible, as I will attempt to show in later paragraphs.

At present I see no early solution for the problems which I have just recognized. Should we insist upon the creation immediately of administrative bodies composed of men and women who are not supported at all from funds which they

are distributing, we should make a bad situation worse, for in place of members with a limited experience it would be necessary to substitute others with practically no experience.

We recognize with gladness that Chinese administration of Christian work in China will increase rather than diminish in the days to come. It was necessary that it should come some time, and we are privileged that it has come in our day, although the pitfalls do alarm us at times and the difficulties challenge our faith. If we are disappointed at times with some of the administrative groups to which we are related, we shall do well to look at other groups with whom we cooperate, or at interdenominational committees that have really found themselves. We must consider the next few years as a period of tutelage for most of these committees and conventions, and try to relate ourselves to them so fraternally that we can help them to improve their methods, enlarge their vision, deepen their passion for Christ and develop spiritual energy for their tasks.

In conclusion on this topic, let me say that we must face these new conditions with great patience, remembering that in view-point and in methods Occidentals and Orientals are frequently leagues apart. At times it is impossible for the Oriental to understand our view-point, and it is equally difficult for us to understand his view-point. The psychological difficulties are enough in themselves to make us almost despair. Under such conditions we must be prepared for mistakes, remembering that we have often made them in America. We must be prepared for disappointments, remembering that ofttimes our own plans have gone awry. We must be prepared for painful personal experiences, remembering that we sometimes have them in Christian work on this side of the Pacific. A quotation from some one gives me great comfort, and I have used it everywhere in China:

> "God will always give you light for the next step.
> Don't stop walking until the light gives out."

CHAPTER V

The Relation of Missions to Conventions

IN several sections of China I found a question in the minds of Chinese friends as to the necessity for the continuance of the missions (organized bodies of missionaries), now that Chinese administrative bodies have been created. In South and West China the missionaries have been taken into the full membership of the Chinese Baptist Convention and are elected to full membership in the committees of the Conventions. In East China the missionaries are heartily welcomed to participation in the Convention and they are asked to serve as advisers to Chinese administrative groups, but not always with voting power. There is much to be said in favor of a convention composed of both the Chinese and the missionaries. It does help to remove some of the distinction between Chinese and foreign workers. The ideal is splendid, and naturally the Chinese ask why there should be any kind of organization of missionaries except for fellowship and a discussion of their own personal problems. I found much confusion and some suspicion in their minds.

All the missionaries recognize the autonomy of the Chinese bodies and the need for the removal of suspicion that the Mission is not really leaving the direction of the work in the hands of the Chinese committees. But many of the Chinese do have a feeling that the Mission stands between their own Convention in China and the churches and Boards in America, and thus does interfere with their freedom. They had not realized that churches and Boards in America feel compelled to know the collective judgment of missionaries regarding conditions in the work and the proposals that are made which require action by the Boards. They did not realize that, for the present at any rate, the cause of the Chinese Conventions can be presented to the churches and Boards in America more effectively with the cooperation of an organized Mission than

by the Chinese committees alone. They did not see that, for the present at least, the advice of the Missions, supplemental to the action of a Chinese committee on important matters, is needed to insure confidence on the part of supporters in America. They did not see that confidence would be affected if the Mission could not have freedom as an agent of the Boards to express its opinion.

After several conferences the Chinese groups seemed to recognize that, while the Mission must leave the actual direction of the work in the hands of bodies created by the Chinese and must seek not to control such bodies but to cooperate with them, nevertheless the Mission is the agent of the Boards in America and cannot surrender its responsibility for expressing its collective opinion to the Boards as occasion may require. They also agreed that missionaries elected by a Chinese Convention to serve on a committee are there as representatives of the body which elects them and not as representatives of the Mission or Boards. In 1929 a very satisfactory formal agreement was adopted by the Chekiang-Shanghai Baptist Convention, the East China Mission and our Boards in America, which covers such relationships as are now under discussion. A similar agreement was worked out in West China at the time of my recent visit to that section, which you have already approved. An agreement was formulated in South China more recently. Since satisfactory agreements have been worked out on two fields and you have approved them, and since an agreement is proposed for the third field, and since my long letters at different times have discussed some of the questions involved, I need not now say more of the subject except to quote the opinion of the China Baptist Council meeting in November 1930, which was as follows:

> "The ultimate aim of Convention and Mission is the building up of self-supporting, self-governing, self-propagating Christian communities which are dynamic, living parts of the Church in China. We wish our church to be

indigenous, not excluding other races from its fellowship, privileges, and tasks, but in the large the result of Christ working in the Chinese heart to produce a new—yet old—creation. Our program must be Church-centered, contributing directly to the vitality of the Church as it ministers to the deepest needs of the Chinese people. Plans and methods must be shaped so as to develop the Chinese sense of proprietorship and responsibility, and Chinese leadership is essential. The time has, therefore, come when what has been known as "Mission work" should be under the control of the Chinese Conventions, and the missionary worker in, and under the direction of, the Convention. In this work the mother Church has a great stake, for she has poured out life and treasure through the years, but the interest of the Church in China is paramount as its very life is involved. The mission boards have acknowledged this in their generous recognition that for Christian work the principle does not necessarily hold that control belongs to the party furnishing the money.

"We believe there is still a temporary place for the organized mission. We think of the mission as the scaffolding, where the Church is the building. The mission is temporary, the Church permanent. As the building nears completion the scaffolding becomes of less and less use; and when it is no longer needed it must be completely torn down, lest it mar the beauty and usefulness of the building. As we have indicated elsewhere, for years to come the Church in China will need a large measure of help from the Church in the West both in life and money. This will entail partnership and cooperation, and that in turn will demand the fullest mutual understanding and confidence. In furthering this cooperation we think of the function of the mission as threefold:

"a. As advisory, both to the Chinese Convention and the mission boards, but the advice given must not be in any sense mandatory.

"b. As linking up the Church in China with the

older Church, promoting fellowship, understanding and mutual help.

"c. As taking care of such aspects of the personal life of the missionary as may be best entrusted to it.

"We recommend that the details of this cooperation be incorporated in joint statements or written agreements, to which the mission boards, the mission and the convention are parties. Such written understandings will do much to clarify for each body its proper functions and the course to be followed in particular instances, reducing misunderstandings to a minimum.

"We recognize the difficulties involved in this cooperation but they can be surmounted by mutual confidence, understanding, patience and frankness, for these we take to be essential elements in the Christian spirit. Our ultimate aims must be clearly understood, and constantly kept in view, so that all plans may be shaped toward the attainment of those aims. Above all there must be high faith in the guidance of the Spirit of God, evident in the Church through all ages, and no less evident here in China."

But we must not settle down into a feeling that the agreements we have adopted are final in any sense. They are the best that could be devised at the time. The Chinese Conventions must steadily increase. The Missions will naturally decrease. As an organization with even advisory administrative relationships, the place of the Mission is temporary. No one can say just how long the organized mission will be needed in China and we must be prepared to accept adjustments as developments may require. Nothing must be left undone which will help to lead the Chinese to feel that the work is their own, and that they are responsible for it. Christian work in China will not be well established until the Chinese feel that it belongs to them and that they must sacrifice and suffer for it. On any other basis the work will be an artificial structure.

CHAPTER VI

The Responsibility of Mission Boards Under Present Conditions

THE widely heralded desire of Chinese Christians to direct their own work is naturally their right and we have welcomed it, but it does affect seriously the policies of any boards which may possibly continue thinking in terms of "our work in China," "our churches in China" and "our Chinese pastors and evangelists." Indeed, it affects the procedure of all Boards, even though they may have anticipated the movements of the present time and may have hastened the process of devolution in administration as rapidly as possible. Our own Boards may have made mistakes, but I believe some of the Chinese would say that you have been among the first to recognize new conditions and have shown a readiness to accord full administrative independence to Chinese bodies so far as their own work is concerned, although you must continue your responsibility as agents of a denomination making investments in China. Several years ago one of the ablest Chinese Christian administrators reported to you in person that your policies had already provided for "home rule" by the Chinese churches. But that does not mean that the Mission Boards in America are relieved of responsibility for lending assistance in the work in China, and certainly it does not mean that their responsibility is solely for furnishing missionaries and money. Recent developments rather increase the responsibility of the Boards for giving attention to work in China, even though the developments may affect the methods employed in the discharge of such responsibility.

Our administrative relationship to work in China rapidly loses all semblance of actual control and resolves itself into a fraternal partnership, but we are not necessarily silent partners. We are under a serious obligation to know even more

fully than when missionaries were the administrators just what our Chinese partners are proposing, to ascertain their ability to execute their proposed plans, and eventually to receive reports of their stewardship and actual achievement. There must be even better opportunity for conference between the partners. Each can learn something from the other and each must be free to make suggestions to the other. Only by a friendly exchange of experiences and opinion, without apology or offense, can the best results be secured. Racial and psychological differences will frequently lead to serious misunderstanding unless suggestion by one partner to the other is gladly welcomed. Especially do I plead for provision for more unhurried fellowship between representatives of the cooperating groups in China and America. It is my opinion that much of the difficulty in administration may be overcome through unhurried conference and spiritual fellowship from time to time.

One does not go far in his thought on this matter without raising a question as to whether the organization and methods employed by boards in maintaining a contact with the fields in other years are now adequate. I do not believe they are sufficient, but this is too complicated a question to be discussed with profit in this summary of impressions. I propose to raise it with Section II of the Board of Managers at an early meeting. Nor should such relationship be merely administrative. Bonds of fraternity must unite the Chinese and American bodies. The acquaintance with our Board which has been enjoyed by Chinese who have continued their studies in America or merely visited here, and our contacts with them are proving to be very valuable in these days when misunderstanding is so easily possible. Some of these Chinese are now in places of large responsibility and therefore are interpreters in the highest sense. Since they speak English well and know something of the temperamental and cultural differences between the Chinese and American Christians they are able

to give us a truer understanding of the Chinese view-point than otherwise could be secured. Likewise these same men are able to give the Chinese a more sympathetic interpretation of Americans and their view-point than they otherwise would receive. We must do all we can to promote understanding and comradeship between the Chinese bodies and ourselves. On this matter too I may have further advice to give you.

We do well to remember that the leadership of the Christian forces in China, as indeed is true in the political and educational realms also, is largely in the hands of young people. These young people are in cooperation with bodies in America whose leaders are usually well along in their years of service. The differences in age and outlook will require a great deal of patience and determination to try to understand each other's view-point.

I do not believe that many of the Chinese Christians feel that they are seriously hampered by any apparent unwillingness on our part to recognize their leadership. At times they are irritated by our use of old terminology that suggests former methods of administration, or by our unreadiness to do all that is suggested. At times we are irritated by their sensitiveness or their apparent desire to proceed to take action in some matters that involve the Board without holding proper conference with us or the representatives of the Board. But the more thoughtful Chinese friends realize that the responsibilities they are already bearing will tax them and their constituencies to the limit of their strength. They must realize too that we really look to them, under the guidance of the Holy Spirit, to lead the way into further development of the work in China. This does not mean that we must refrain from making any suggestion or recommendation that may seem appropriate, and there should be no suspicion on their part that we desire to interfere with their autonomy. On the other hand, we must clearly recognize that the leadership is now in Chinese hands, and make no plans for lending assistance in China without conference with the proper Chinese bodies.



MISSIONARY A. S. ADAMS AND THE BOARD OF TRUSTEES OF THE HOPO BAPTIST MISSION SCHOOL. THE MAN IN UNIFORM IS THE COUNTY MAGISTRATE OF KITYANG.

In this connection I believe the China Baptist Council might be developed into a very valuable advisory body in the near future, but we should also seek information and opinion from such groups as the National Christian Council of China and other interdenominational bodies which are striving to promote the spiritual unity and the usefulness of all evangelical bodies.

If there is any feeling that the measure of responsibility which has rested on foreign mission boards in America in the past will not need to be carried by them in the future, please let me attempt to correct that impression. The administrative responsibility of such boards will be different in certain

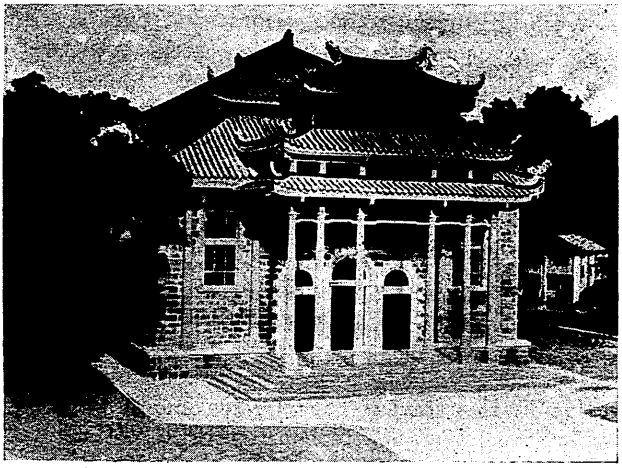
respects, but it will be even more important, in my judgment, and will require that the members of the boards give themselves, both intellectually and spiritually, as largely in the future as in the past, and probably with still greater concentration. We shall not wish to control the Chinese bodies, but our cooperation with them and our obligation to our own constituencies will require a clear understanding of programs, methods and results in China, and also both the freedom and the ability on our part to contribute our own opinions and advice as brothers to brothers.

Existing conditions make it very important that there be a clear understanding by the Chinese Conventions of the place and the work of such missionaries as are sent to the field. The Chinese Conventions and Committees should be made to understand clearly too that the Board does not commit itself to any regular fixed amount of appropriations for any field, year upon year, and that the measure of the Board's cooperation in support of work on the field in any particular year will depend upon its judgment as to the real value of the forms of work being conducted or projected, the real achievement in the work and the measure of practical interest and support given by the Chinese themselves. Of course, a careful audit of all financial accounts must be secured, and I pressed the importance of such audits with the Chinese administrative bodies.

I believe that at the beginning of a fiscal year our Board should announce the total sum of money which a Chinese body may expect from us during that year, and should definitely discourage any further applications for that period. One receives the impression that administrative groups on the field spend much time in meetings to formulate requests for mid-year appropriations that might have been spent in the work itself. I believe that the hope of persuading the Board to make supplemental appropriations is distracting and should be discouraged except in grave emergencies. There should also be a clear understanding of what the Chinese

themselves will contribute—perhaps a definite agreement as to the proportion of their entire budget.

In my opinion, no mission board today should give serious consideration to any project in China toward which the Chinese themselves are not making a substantial contribution in life or money. Experience seems to teach us that any work which must be supported entirely by funds from abroad will almost inevitably be found to have artificial foundations. If today the Chinese Christians tell us that many of the difficulties in Christian work have been caused by Missions and Boards asking them to take over and support institutions which the Chinese did not plan, we have grave reason to fear that new forms of work in the future will not be taken over and supported by them unless from the beginning they prove their interest by their investment of life and money. The Chinese are not likely to consider a work their own unless they are making some real contribution towards its support.



NEW MEMORIAL CHURCH AT SWATOW, SOUTH CHINA. ONE HALF THE COST WAS CONTRIBUTED BY CHINESE.

CHAPTER VII

The State of the Chinese Churches

IN my report to the Board in 1924 after a visit to the Far East, I called attention to the state of the Christian churches in the Orient and expressed the opinion that the development of their life was of primary importance. Developments of the last seven years make it still more important that we face the facts. At the time of the visit of your deputation to the Far East in 1927, conditions in China were too chaotic to permit an investigation of the church life. Conditions even now are not most favorable for such a study in every section, but it should not be deferred much longer.

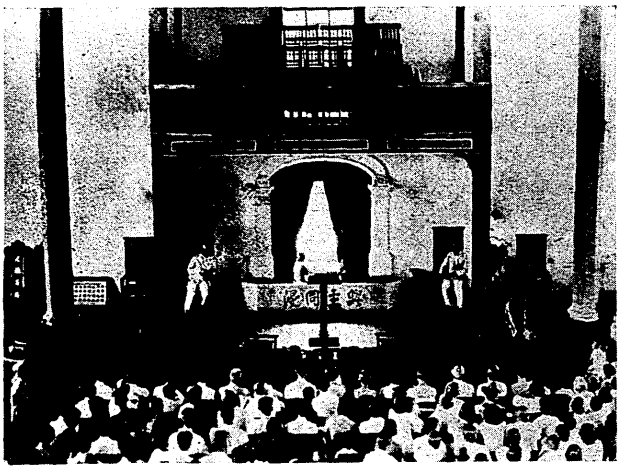
Any one attempting a study of church life in China today should bear in mind that a good many of the churches have been exposed to unfriendly forces for the last six or seven years. While many individual members may be stronger in character and devotion, many other members have fallen away entirely. Propaganda has tried to identify Chinese Christians with foreign imperialism. Often have they been called the "running dogs of foreigners." The waves of anti-foreign and anti-Christian feeling of several years ago did affect the little groups of believers and their work. The economic conditions have been even worse than usual, and much of the leadership has been lost for that or other reasons. It is not the best time to make a study of the churches. Yet the storms have revealed the weaknesses and any artificial foundations of the superstructure, and some of such conditions are now the more evident.

It should be remembered too that some of the best values in the work of the churches cannot be tabulated. They are not reducible to statistics. They are too intangible to be included in actual data. Spiritual facts usually defy tabulation. Who could have tabulated the values in the life of Jesus at the close of his earthly ministry? Who could have estimated

the spiritual power of the little Christian groups in Asia Minor or even in the Roman Empire except in the light of history? I believe that, despite their imperfections, many of the little churches in China, some of them far back in the regions that are burdened with illiteracy and belief in evil spirits, have been leavening influences. To change the figure, they have been as lamps in dark places. Perhaps the flame of each of these lamps has flickered, and sometimes it has gone out entirely, but it was light for some one's path which he followed until at last he came into the sunshine. Or such churches may be compared to feeble fountains, yes, intermittent springs, but the water of life has trickled from them to a few thirsty souls.

Nor should it be forgotten that these churches have carried on despite their weakness and many adversaries. In a few cases they have grown stronger. It has been nothing uncommon the last few years to hear of rather large additions by baptism in some sections. In one of our Missions in China the total number of baptisms has been increasingly large for several years, but it must be confessed that it was very small in 1926. Weak as are many of these churches, usually there are individuals connected with them into whose hearts light has come out of the darkness, and they have seen "the glory of God in the face of Jesus Christ." With such colors and canvas as they possess, they are trying in their villages to "paint a picture of Christ that men will stop and look at." Often they hold their treasure in vessels which are decidedly "earthen," but from some of those weak, untutored little groups of believers have come shining lights. Outstanding Christians in China, some of whom carry heavy burdens and exhibit graces and gifts that I could covet, have come out of those little churches which would not have been rated very high by any of us. When one sees such fruitage, one remembers that long ago it was written:

> "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many



DEDICATION DAY IN THE NEW MEMORIAL BAPTIST CHURCH AT SWATOW.

noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

As much as we may believe that even very weak and imperfect groups of believers, called churches, do have a leavening and illuminating power in their communities and give the people about them the only glimpse they ever get of the "image of the Invisible God," we are compelled to admit that the state of very many, if not most, of the churches on the fields to which we are related is far from satisfactory. A considerable portion of those which are called self-supporting churches can be so classified because the program, if they have one, does not require much support. They are little groups of believers without much vision of service to the people about them. They live in circumscribed communities and have had few contacts to enlarge their vision. Perhaps only

a few of them can either read or write. They know little of what is happening outside of their own regions. They have small conception of their obligation to go even into their Samarias or their Judaeas with the Gospel. They show little evangelistic fervor. In fact, they are not much further along in their development of vision than were some of the churches in America which about a hundred years ago excluded congregations that advocated foreign missions. From our view-point they are churches in embryo.

It is very difficult to make an accurate statement as to just how much the Chinese in each section are contributing toward the support of their own churches. In one field I found that the total amount was something like fifty cents Mexican per capita per annum, but upon inquiry I ascertained that about half of that was contributed by the missionaries. That line of inquiry however was not popular. Some one asked why there should be any such analysis of the contributions if the missionaries were really members of the churches in China. In another section it would appear that the average per capita contribution was something like three dollars Mexican per annum. In still another field the per capita contribution was reported to be about seven dollars Mexican per annum, and the most of it from Chinese sources. I think it is safe to say that, even when conditions are best, a contribution of one Chinese dollar represents a sacrifice from the economic view-point that would be at least five times as great as that represented by a contribution of one dollar Gold by the average American. Thus it will be observed that, while some of the churches are making a very poor record, others are doing very well. And in a good many churches steady progress is being made in the direction of self-support.

Baptist churches in China are usually composed of middle-class people, with some from the ranks of those who are very poor, and a few who are quite comfortably established in business or on their farms, besides the trained workers who are employed in Christian schools, hospitals and churches on

salaries provided largely, if not chiefly, from mission funds and which are high in comparison with the income of the average family in the churches. My inquiries led me to believe that the income of the average family in the churches in West China is not more than $7.00 or $8.00 Chinese money per month, or its equivalent. Such an income usually allows a very small margin for contributions to any cause, or for investment, but it must be admitted that in the latter field the Chinese are wizards and magicians. Some of them invest trifles in such ways as to create a competence. The speculative spirit (some would say gambling) seems inbred, and one hears of plans entertained by the churches for participation in investment societies whose ways are too deep for any one who attempted to explain them to me. But I am not sure that they are much worse than some of the accepted methods of speculation in America.

I think there are at least eight reasons for the difficulty in bringing churches in China to self-support:

(1) There is little in the religious background of the people to sanction regular contributions. I understand that while Buddhism calls for considerable expenditure on certain occasions, it exacts little in regular financial contributions.

(2) The struggle to secure enough to actually support the family. Why take rice from their bowls to support a system which is foreign to their racial experience? They have not known congregational worship in the temples.

(3) A natural reluctance to sacrifice from one's own small income to help pay the salary of the pastor, which is often large from their view-point.

(4) A consciousness on the part of the Chinese Christians of the incomparably better economic condition of their brethren in America who preach brotherhood and love and Christ's compassion for the needy. Why should not the Christians of America continue to share their bounty with their less fortunate brothers and sisters in China?

(5) Our zeal in the early days in employing preachers

and organizing churches which must be supported entirely from foreign sources.

(6) The missionary's compassionate hesitancy at calling on Chinese Christians to sacrifice largely out of their poverty in order to meet a need which seemed small in terms of American money.

(7) A decided preference on the part of the pastors even yet to receive their salaries from foreign sources. The salaries will more surely be paid from mission funds. The pastor is relieved of the unpleasant necessity of asking people to support him.

(8) The deplorable lack of able laymen. We trained pastors, evangelists, teachers and a few doctors and nurses. The schools have not had time to produce many men who as able laymen will be responsible for helping to develop the life of the churches, and comparatively few of the Christians besides those employed by the Missions are able to send their children to schools above lower primary grade.

There are a few Baptist churches in China that are self-supporting, with pastors of fine ability and a few lay workers of real strength. A few of these churches are able without help from us to carry on a worthy program of ordinary church work, but even those churches will require our cooperation in any program of general evangelism and community service. One very strong denomination in America is aiding work in China which, measured by missionaries and appropriations, may be said to be about three times as large as that which Northern Baptists are helping to support. That denomination reports fewer than forty self-supporting churches. The fields in which Northern Baptists are rendering assistance report thirty-nine such churches, but it must be confessed that a rather large percentage of the thirty-nine do not have a program that calls for much support.

Where lies the responsibility for this situation? Does not some of it rest on us? Have we been in too great haste to organize churches after our own Western patterns, with pas-

tors supported largely or entirely from foreign funds and with chapels made possible through gifts from abroad, rather than to insist that the Chinese Christians form churches after the New Testament pattern, in their own houses, conducting their own services for worship and fellowship and freely proclaiming the Gospel and their experience of it because the love of Christ constrained them? Have we tried to omit the New Testament process with reference to churches and to substitute methods and forms that we have adopted after a long experience, and in a different environment?

Have we not measured our success in Christian missions too largely by the *number* of churches organized in the Orient after our patterns and by the *number* of members formally added to such organizations every year? Are we right? Is the Kingdom of God commensurate with our ecclesiastical organizations? Or is not the development of truly Christlike personalities the real test of Kingdom progress in any land? Our Master taught that the good seed are the sons of the Kingdom, and history also proves that the great leavening influences have always been individual men and women who were dedicated to great causes. I fear that at times we have not emphasized sufficiently that fundamental fact. Jesus commissioned us to go and *make disciples*. He did speak of His church, and the apostles spoke of groups of believers as churches which were in reality the body of Christ in their communities. What would have happened if our predecessors in missionary work and we ourselves had been satisfied to win men to Christian discipleship, urging them to go to the uttermost parts of the earth, carrying neither purse nor wallet, healing the sick, preaching the glad tidings of the Kingdom of God, trusting the Heavenly Father to feed them, gathering the believers together in their simple homes for worship and for fellowship in their plans to reproduce the life of Christ in their communities and to meet all forms of need about them? We seem to have forgotten that the early church in Rome was in the house of Prisca and Aquila; that the church at Laodicea was

in the house of Nymphas, and that another church somewhere was in the house of the beloved Philemon. It does seem a far cry from the simple little churches in the days of the Apostles to some of our ecclesiastical bodies. Perhaps we need to hark back to the days of Jesus and the Apostles and ask whether the picture we are trying to paint is following the lines of their example.

In the early days the believers proclaimed the glad tidings for the sheer joy of sharing the Gospel with others. The same thing happened in the early days of the Christian movement in many lands. Were not little groups of believers the Christian leaven, or the moral dynamite, at one period in the Roman Empire? In that way Christianity seems to have grown in most countries. In that way it spread over much of our own land. Farmer and carpenter preachers, laboring with their hands six days in the week, called the people together in the log cabins on the constantly advancing frontier of America. In China our predecessors and we ourselves were not satisfied with such processes. We seem to have believed that we could employ enough messengers to evangelize China quickly. From the beginning the Boards and the missionaries of most denominations began to use money to employ Chinese to preach the gospel. They also organized churches after our own western patterns and furnished money for the support of the pastors and the erection of houses of worship. We were not satisfied to send missionaries to preach, teach, heal, radiate the Gospel through their own lives, make disciples, train them, and urge them to win others, thus allowing Christianity in China to spread of its own momentum. In some such way we have helped to create a serious situation for which the Chinese Christians are not chiefly to blame.

In my opinion, the state of the churches in China constitutes a serious problem, which I believe was created largely by a failure to adhere to New Testament practice. The place of the family, or "house," in Chinese life offered an exceptional opportunity to repeat the apostolic method, but our prede-

cessors and we ourselves preferred to employ men to preach the Gospel and to organize churches. That seemed to promise quick results. Naturally, under such conditions an attempt was made to reproduce our own ecclesiastical life, and so far as I can discover there was little expectation fifty years ago that the churches in China would be self-supporting. Now we are calling on the Chinese to support organizations that we created and placed on them. Last summer in a group of unusually thoughtful and devoted Chinese Christians, I was told frankly that they are not responsible for the ecclesiastical organizations in China today; that the machinery was set up by others; that the Chinese would have planned it otherwise.

I have been told by a highly educated Chinese Christian that in the Chinese mind religion is a matter of fellowship and not of organization. A loving fellowship with God and with one's neighbors seemed to be the central teaching of Jesus also. I wonder how necessary He would have thought it to reproduce in China the forms of organization that we have thought useful in America? What the Chinese would have planned if Christianity had been left to develop naturally in China is a question. I believe the church would have been fostered more largely in the family or house, according to the genius of the Chinese society and the apostolic method. The family and the guild are central institutions of Chinese civilization as was the synagogue in the life of the Jews. I suspect too that the Gospel would have been communicated more widely and naturally if it had been taken into the tea-houses everywhere, which are the conversation centers in all the communities, and had not been reserved so largely for the strange new chapels.

CHAPTER VIII

Church Development a Prime Necessity

AS already stated, I called the Board's attention in 1924 to the need for the development of the church life in the Orient, which, in my opinion, is even greater now than it was seven years ago, and I believe that one of our first duties is to retrace our steps, so far as it is possible for us to do so. But that will be extremely difficult. Let us be brave enough to admit that while we did the best we knew, repeating in China at the beginning of our work in that land the plans which we had found useful in America after long experience and in a different environment, we now think the time has come for a decided change in procedure in China. Very much of the weakness in the Christian movement in China seems due to the fact that the ordinary service for public worship in many communities was supported chiefly, if not entirely, with foreign funds and that an appeal for voluntary lay evangelists and other lay workers was not sufficiently emphasized. I believe the financial implications of church and evangelistic work in China constitute one of the most serious problems and dangers to the Christian movement in that land. Those same implications have created problems in other forms of work, but to my mind, they are especially delicate and difficult in the realm of church and evangelistic work.

I believe our Board should let it be known that, while it is ready to continue to help the Chinese Christians enlarge their program of service, so far as resources permit, it is unwilling to encourage the organization of more churches in China with the expectation that help will be given them in the maintenance of public worship, except under very extraordinary conditions. We may discover conditions requiring special treatment, but in general I believe the proposed course would be justified. Such a policy would seem very radical to many of the Chinese and to their friends in America, but twice already

we have been advised to adopt it. At the meeting of the International Missionary Council at Jerusalem in 1927, upon the recommendation of the Chinese delegates, the following opinion was unanimously supported by representatives from fifty different countries: "All new local churches as far as possible should be started on a self-supporting basis." This states the judgment of a most representative international and interdenominational gathering.

My observations in China in 1930 convinced me that the recommendation made at Jerusalem was wise and I was preparing to bring it to the attention of our Board. But it was not necessary for me to take the initiative. The China Baptist Council at its meeting last November issued this statement: "We believe that all churches organized in the future should at the beginning be on a self-supporting basis." I recommend unhesitatingly that the judgment of the International Missionary Council and the China Baptist Council be accepted. Such a step will not be easy to take and we may at times find it advisable to depart somewhat from the proposed rule, but I believe that one hundred years from now such a course would be adjudged as wise.

At once the question is raised as to whether it is fair to take such a position with reference to the churches that may be organized in the future, since we have helped many of the older churches and are continuing to help them. It is my judgment that we should at once take up with the administrative bodies on the field the question of the continuance of support to existing churches. Since we, or the missionaries and their predecessors, organized most of the existing churches and gave them financial support, we are under a heavy obligation not to discontinue our financial assistance immediately but rather to help them to come to self-support in the matter of maintenance of public worship as soon as possible. Again a word from the International Missionary Council at Jerusalem: "Financial aid from the older churches for existing work should be placed on a gradually decreasing scale to be termi-

nated by mutual agreement." The "older churches" refer to Christian bodies in the Occident especially, and the recommendation refers to aid now being given to all forms of existing work, including local churches.

There should be a careful study of all the churches now receiving help from our Board and the Chinese committees should be informed that we are unwilling for funds appropriated by us to be allocated even to existing churches except as they give evidence of real life and purpose and are steadily increasing their gifts for the support of the ordinary church life and work. When we consider various forms of service in the community, a general evangelistic program, the institutional work necessary to the Christian movement in China and administrative and other "overhead" expenses, there is far more to be said as to the support which should be given by Christians in America. I am thinking now of the services of public worship especially, and meetings of the Christians for prayer and fellowship. A little later I intend to speak of the program of evangelism and community service which the churches should be encouraged to undertake with our assistance.

I believe there would have been more self-supporting churches in China if less money had been given them to apply on their support. I do not have data from a great many fields, but enough facts are in hand to lead one to believe that an unwise use of foreign money in any form of work in China (but in the church life especially) is baneful. In the Philippine Islands the work of the Methodist Episcopal Church is said to be the most successful in certain respects, and there the Methodists have spent very little in support of the churches, but they have magnified lay evangelism. A Presbyterian missionary in the Philippine Islands reported to me that in Korea the Methodists had made the largest appropriations in support of churches (I do not know how large), while the Presbyterians had stressed self-support. The latter enjoyed the more conspicuous success in the development of self-supporting churches.

Dr. A. L. Warnshuis, Secretary of the International Missionary Council, was formerly a missionary at Amoy, China. A few weeks ago he visited his old field and in person he reported to me that among the fifteen or twenty churches which had been supported there by foreign funds none had developed any real strength since he left there fifteen years ago, while others that were compelled from the beginning to make their own way are now flourishing. Looking at our own fields we find that among the Karens in Burma where very little has ever been done toward the financial support of the churches, nearly all of the 977 congregations are today reported as self-supporting.

I am fully aware of some of the questions that will be raised in connection with the recommendations which I am making. Perhaps the first question will be this: How can well trained pastors be secured for the churches if no help is given them by the Mission Boards? But that question takes us back to an examination of the foundations of the system we have been promoting. Apparently we have created an artificial structure in China and any change is likely to be exceedingly painful if not seemingly disastrous for a time, but I fully believe that we must insist upon the work of the future being based on Chinese foundations and fashioned more closely after the New Testament pattern. Such a policy might be less attractive to men with considerable education to serve as pastors, but it may be questioned whether stronger churches would not develop eventually on foundations that are not so artificial. Such a policy might affect statistical reports for the next decade, but it might produce more vigorous churches within the next fifty years. We need to look far ahead and ask which procedure is most likely to produce truly indigenous churches, whether within a decade or within the centuries that lie ahead. The old policy has not produced a great many strong indigenous churches. Perhaps the time has been too short for such results. But perhaps Chinese churches need to grow a little more naturally, rooting themselves deeply,

though slowly, in the soil of Chinese life, and depending also upon the sunshine and rains as their Father provides them in China for their nourishment. We are continually reminded that the prime essential is spiritual life. Perhaps we have had more organization than real spiritual vitality. Perhaps we have not been satisfied to develop life and allow it to grow its own organism.

As important as seems the development of complete financial self-support on the part of the churches, that ideal lacks much of being sufficient unless the churches have a program that reaches out in service far beyond their own groups. There is danger that unless the churches catch a vision of evangelism and sacrificial service they will become Christian clubs and fail to be the body of Christ in their communities. There is danger too that they will be mere preaching points, when at this hour in China there is need that they be service stations also. Oral propaganda is not nearly so impressive as disinterested service. Christ must be demonstrated to the community. His love must be visibly transmitted. "The life was the light of men." But I fear there are very few Baptist churches in China with such a vision. Such churches are needed in America, where they are all too few, but the distressing social conditions in China make it all the more urgent that the churches there adopt practical methods for furnishing relief to suffering and underprivileged people, and at the same time prove the power of the Gospel to help a community as well as individual disciples. Incidentally, one of the best possible answers to the taunts of the Communists in their attacks on Christianity would be the example of the body of Christ in any community actually transmitting love in terms of human need. "And seeing the man that was healed standing with them they could say nothing against it."

It is my deliberate conclusion that if we must choose one task or the other, it is far more important to encourage the Chinese Christians to develop existing church organizations into real lighthouses, training schools, service stations and

power plants in their communities than to urge them to organize more churches just like those which are already in existence or to *employ* more evangelists of the type of most of those already at work. When I reached China more than a year ago, one of the ablest evangelistic missionaries under appointment by our Society handed me a paper which he had just written containing this statement:

> "It is my conviction that in our part of China the missionary will find his greatest usefulness in the nurture of the Christian church rather than in extensive evangelistic efforts to reach the non-Christian. At the same time we must have some share in the direct effort to win men and women to Christ. This share will take various forms with various people, but it would seem that personal contacts and work with individuals where acquaintance can slowly break down the walls of the existing feeling against the foreigner would yield the greatest fruits. Certainly the personal work aspect of evangelism needs to be stressed generally, and example is the best way to stress it."

This is one of the themes on which volumes would be required for an adequate treatment. Moreover, it is a task for the Chinese committees primarily, but nowhere do the Chinese seem to need our help more than in the development of the local churches, and especially in the development of their spiritual life. There is nothing in Chinese life that corresponds at all closely to our ecclesiastical organization. Therefore the Chinese have had comparatively little idea of what a church ought to be except as they have observed organizations that in many cases seemed to be for the purpose of maintaining a preaching station, a prayer meeting, and a Sunday school if teachers were available, but with no notable program for community service. To a considerable extent that was our ideal in America a few decades ago, and to be frank, that still seems to be the ideal for some even today. We cannot blame the Chinese Christians for the type of church which

many now believe is not fitted to meet adequately the needs of the hour in China, if anywhere. Again, our difficulty seems to be rooted back in America. We organized churches of that sort, and if many of them have remained true to form we must accept some of the responsibility.

In China it is not hard to find a few churches that are in truth the body of Christ in their communities. They are lighthouses, training schools, service stations and power plants, and some of them have prophets in their pulpits. But the need is for a far larger number of churches of that type, and while the Chinese must lead in the development of them, they will require our strong encouragement and practical cooperation.

Space and time forbid any attempt to outline in detail a program which we should encourage the Chinese Christians to undertake in the development of their churches, but I venture a few suggestions. First, the presence of a larger number of devoted missionaries with a practical turn in the rural communities, living with the churches and rendering a service that the experience of comparatively few Chinese pastors enables them to render. The missionary whose life and words will help to quicken the spiritual power and aspiration of the churches is greatly needed. There is no use in talking about programs without spiritual energy. We would be building houses without occupants. Missionaries as well as Chinese with a spiritual experience are needed. I am not advocating a lot of new mission stations of the old order. Some one has said that large mission stations have a tendency to make stationary missions. What is now being advocated will not be easily accomplished, but some plan should be devised that will make the general missionary force more mobile, permitting the residence of a worker or a family for a few years in one place (or perhaps a few months), helping the churches in that area, and then undertaking similar service in another section by residence there rather than by occasional brief visits.

In my opinion, the very first step in the development of the churches is more intensive work for the young people. I sus-

pect that if we could get at the facts we should find that in our general work far greater effort has been made for adults than for the youth. Often in China have I been compelled to feel that most of the older members of the churches I visited were too static to influence their communities very greatly at this hour. We must recognize that seldom do we discover dynamic Christians in China or anywhere else who are able to render the service required at this moment, who were not under Christian influence in childhood. At times I have looked over the Chinese audiences and have felt that while most of the adults were probably too inflexible in their modes of thought and living to plan and to execute a really worthy program of evangelism and service to meet the bitter physical, mental and spiritual suffering all around them, the eager young people who had fallen in love with Christ in the days of formative youth could become great powers for Christ if only they were properly nurtured in heart or mind. Call it religious education, or what not, I see no hope for many of the churches in China becoming great power plants in their communities unless more attention is given to the training of the young people, but the average Chinese pastor has not had the experience necessary for it. The wisest Chinese leaders see all of this very clearly and would welcome our cooperation. Often have I wished that our Woman's Board especially could send out far more missionaries for quiet, personal work with the mothers and children in the homes. But that opens another theme which would require a dissertation.

How can the churches be developed unless there is a program for the development of the home life—child training, family altar, good books (if the people are literate), Christlike living and other processes? Such processes would help to quicken their spiritual life and qualify them for far-reaching service. Every one now knows that while we must go everywhere with the good news of God's love for man and of Christ's power to redeem, we have only begun when we make an oral proclamation of the Gospel in public places. The churches must

not be thinking that their mission is accomplished if they maintain public worship, develop their own spiritual life within their own ranks, make an oral proclamation of the Gospel and look after the training of their own children. If the churches are to represent Christ adequately and be His body in the community, they must bear the marks of Him who healed the sick and fed the poor while He taught the multitudes. We need to listen to the recommendations of the International Missionary Council at Jerusalem regarding the methods that should be followed in general evangelistic and church work. Already the Council is pressing this matter and in some areas it is being found quite practicable for churches to adopt programs of health service, classes for illiterate adults and underprivileged children, improved methods of agriculture and other practical efforts. In a small city in West China I found a non-Christian Chinese gentleman who had learned something about the value of vaccination against small-pox and he was serving his community by making it possible for a great many to avoid the dread disease, which is very common in most sections of China. It would be a comparatively simple matter for local churches to provide for vaccination against small-pox. Blindness is perhaps as common in China as in any country in the world, and I am told that much of the trouble which leads to it could be avoided by the observance of simple rules to prevent infection.

There are very few churches in China which are able to support such a program of community service as I am here suggesting, and all that is now being written would seem to make it still more difficult for the churches to attain self-support. But let it be remembered that the insistence on self-support should first be an effort to meet the expense involved in the assembling of Christians for fellowship, public worship and in giving their own witness for Christ in their communities. Except in rare cases, the missionaries working with such churches must be supported indefinitely by friends in foreign countries and we may well give large help in a program of

community service and in a general evangelistic effort for the masses in China in which the Chinese Christians themselves are taking a real part, however small that real part may seem to be. If the churches and the Christian forces in general in China were engaged in a program of service obviously disinterested and sacrificial, as well as evangelistic, I think it would not be long before the people would ask, "In whose name and by what power do these Christians serve us?" I believe a program of sacrificial service to the community, hand in hand with evangelism, would be the best possible kind of gospel propaganda if it were obviously disinterested, and would relieve the Christians of any possible suspicion of partisan motives in their work. I also believe that such obviously unselfish and sacrificial service would hasten the establishment of strong churches in China and win many to Christian discipleship. Here is an opportunity for American Christians to encourage the Chinese Christians in a program of service that is urgently needed in many communities, and an opportunity to share our own large material resources and our spiritual life in helping a suffering people. But it would be folly to propose a program of service unless the churches and we ourselves are endowed with the spiritual life to vitalize it.

But we should be disregarding the New Testament method if we should fail to urge the churches to publish abroad the gospel of Christ. "And as ye go, preach." "For we cannot but speak the things which we saw and heard." Wherever I went I urged the Chinese leaders to stimulate the groups of believers not only to try to reproduce the Christ-life in their communities but privately and publicly to proclaim their own experience in Christ and lead others into acquaintance with Him. Especially did I urge lay-evangelism. And whether we are discussing evangelism, community service or self-support, we must remember that there is no permanent progress except in the development of the spiritual life of the churches.

The kind of churches to be developed in China is of more importance than their number or size.

CHAPTER IX

The Future of Field Evangelism

MUCH of what I have said with reference to the work of the churches involves a general proclamation of the Gospel, but I should say something especially regarding what is commonly known as field evangelism, although the latter is properly a part of the program of every vigorous church.

Baptists have long placed great emphasis on evangelism, which is probably the secret of our growth in America. We are proud of that fact, and naturally we have desired to repeat elsewhere such processes as have proved successful in America. But again I wonder if we followed in China the New Testament teaching and example. I wonder if there we have followed even the example of our denominational forefathers in America, England, Sweden and some other lands. The early disciples seemed to be driven by some inner compulsion in the matter. They must tell all the world of Christ and their experience in Him. Nothing could stop them. Their inner compulsion drove them on in spite of imprisonment, physical hardship, hunger and even the prospect of death. That seems to have been true in many lands since the days of the Apostles. Thus the forces of Christian disciples have increased. The Kingdom of Heaven grew like the harvest of the field into which the sowers had cast their seed. "The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear." We were not satisfied with the slower processes when we began our work in China. Prompted by a commendable purpose to share Christ with men everywhere, and the laudable desire to evangelize the whole world as quickly as possible, we did not always seem to wait for the Spirit of God to compel men to proclaim Christ. We soon began to employ men as evangelists. Many of those men were worthy servants of Christ and they suffered much for the Gospel. Many of them



DR. T. C. BAU, SECRETARY J. H. FRANKLIN AND REV. WU TS-SING, THE NEWLY ORDAINED PASTOR AT SIAOSHAN, EAST CHINA.

merited the gifts through which we have had fellowship with them in the Gospel. I am sure that some of us who have been living at ease in Occidental lands are hardly worthy to unlace the sandals of such messengers of Christ or to wash their feet. There are still such men employed in China to preach the Gospel and are supported largely from foreign funds, but I have long wondered about the system as a whole.

Here in America we have often wished our personal gifts to foreign missions to be used in support of "native evangelists." It has usually cost comparatively little to support such workers and frequently individuals, Sunday school classes, Young People's Societies and churches in America ask the missionaries to find native evangelists who might be supported by them. Somehow we seemed to think that the support of a so-called evangelist was a little more in harmony with the missionary spirit than other forms of service. But in the desire of so many to designate their contributions to the support of such workers I fear we created the impression that the Chinese Christians were not under obligation to evangelize the people about them unless they were employed to do so. The system did not promote lay-evangelism, which I think has been responsible for the success of the Christian movement in its early stages in almost every land. I fear too that we sometimes tempted men to qualify as evangelists in order to secure positions in a country where the economic conditions are exceedingly severe. And apparently we sometimes employed men of such limited ability and devotion that as others with good training and larger promise emerged they did not feel that the Christian ministry called for the best gifts. Whatever the reason, it must be admitted that a good many of the field evangelists and pastors in China at the present time are not qualified for the service which is really required at this hour in a land that is throbbing with intellectual, social and political changes.

Again a large part of the responsibility for an unfortunate condition is rooted in America. Many of us forty or fifty years ago seemed to believe that missionary work consisted mostly in an oral proclamation of the Gospel. Commendably, we wished to give everyone a chance to hear it. No one should speak slightingly of such a desire to tell the good news to every creature. There is little else in the history of the Christian church which has been quite so inspiring to us as the urge to tell the good news everywhere. We should have been guilty

before God if we had not fostered such a desire even though our methods and processes were not always inspired. With centuries of Christian background and a familiarity with Scriptures which taught a God of love it seemed a comparatively simple matter to give "the simple Gospel" to all the world if only sufficient money and enough messengers could be secured. We would hasten to let everyone "*hear*" the Gospel with his ears. But what we called the simple Gospel was about the strangest announcement that ever fell on the ears of many when they first heard it. The traditions of their people for many centuries had steeped them in superstitious fears of God. It had never entered the minds of the masses that love is the crowning attribute of deity, and apparently love had never commended itself to them as an exceedingly desirable attribute for humanity.

In a city up near the borders of Tibet I asked a very devoted member of the China Inland Mission, an energetic evangelistic missionary, to tell me what it means to a Chinese steeped in superstition the first time he hears that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The answer of this devoted conservative missionary was brief: "Nothing." Other missionaries have told me the same thing. In another country one of the senior evangelistic missionaries told me how his first efforts were to bring people into the chapels so that they might *hear* the Gospel, but he had discovered that the ear is not Gospel's best path into the human heart; that men do not "hear" spiritual truth with the ears only. In many directions there is a feeling that it is not enough to employ men to make an oral proclamation of the Gospel. Evangelists must so preach the Gospel with their lives that Christ will be manifest in their bodies. Kagawa of Japan told me that one trouble with many of the churches and pastors today is that they are just "expository." He believes that the Gospel must be demonstrated in every community. To his mind "Christianity is the transmission of love," and it has

been said that the strength of the Kingdom of God Movement in Japan, which has been led by Kagawa, is due to the fact that an evangelism is being promoted which combines an oral proclamation of the Gospel with service to those who suffer or are under-privileged. In Japan one of the first steps in the Kingdom of God Movement was to have a religious and social survey made in 12,000 villages to discover what are the more urgent needs of the people. Another step was the formation of groups of laymen here and there who for two weeks at a time were instructed in forms of practical service to the community which would transmit love and prove the power of the Gospel.

Since returning to America I have been asked whether conditions in China require that missionary work shall be less evangelistic and more social. I have replied that our missionary effort should not be less evangelistic but that it should be more social, and that indirectly an evangelism which combines preaching with practical service will eventually prove far more effective.

It is well known that the International Missionary Council is trying to foster ideals in rural evangelism which will help to demonstrate the Gospel to those to whom a proclamation of love seems at first to be a strange doctrine. The programs of relief for physical suffering, the improvement of economic conditions, the dissipation of superstition and ignorance, the improvement of home life and other forms of service together with the preaching of the Gospel cannot be outlined here, but they are pointing the way to a new and we trust more effective form of evangelism. We cannot adopt such programs here and give them to the Chinese but we can encourage them to make such programs for themselves, to be executed with our assistance. We need to remember, however, that a program without inspired Christian men and women to execute it will be of little value. Thus are we brought face to face with the fact that the work of Christ can be done only as rapidly as men and women are discovered who have something of His

spirit, and are trained for service. So we are back again to the prime necessity of making real disciples,—and disciples who are qualified to serve at such an hour.

While we may have been in too great haste at one time to employ evangelists, and while we should discourage the continuance of men who are not qualified for service at this hour, we cannot retrace our steps immediately. In the first place Chinese evangelists who have long held positions in their communities are not easily displaced. When I asked a missionary why a certain Chinese evangelist who was said to be standing in the way of the progress of the church in the community was not dismissed, I was told that in the eyes of the Chinese public there is hardly any crime worse than that of "breaking a man's rice bowl." It is true that in a community where economic conditions are more cruel than we can easily imagine, it does seem criminal to do anything affecting a family's livelihood. Moreover, the clan spirit is so strong that the removal of even an ineffective evangelist, causing him to "lose face," may create serious dissensions in the church. In the Occident it is next to impossible for us to realize how great is the Oriental desire to "save face." Even military leaders feel an obligation to save the face of an enemy chieftain: Hence so many compromises and failures to bring campaigns to a definite defeat for any general. I mention these facts in order that there may be an understanding of the difficulties involved in attempts to retrace our steps or to induce the Chinese administrative bodies to improve on our methods. What we did in other days may not have been a mistake at the time, but I firmly believe that the conditions at this hour in China require a different type of evangelistic effort from that which was usually conducted in the past.

Already there are a few Chinese evangelists of the ability and spirit to adapt themselves to a new program of service, and some are already undertaking it. And certainly it is true that already the schools have furnished a good many field workers who are much more capable men than were most of

the general evangelists of twenty-five or thirty years ago, but the number of such evangelists cannot be increased rapidly.

In West China I found a highly trained Chinese pastor who realized that the church could render a much larger service if someone in the community knew how to teach certain methods in agriculture that would increase the harvests. Therefore he gave up his church and traveled 1500 miles down river, to a school of agriculture, where he remained for nine months expecting to return to Szechuan Province and give the pastors and evangelists special training. I know of another Chinese college graduate who hopes to leave Szechuan Province for special study in another part of China and then return to the West for certain forms of practical service. It will take a good many years to make the desirable changes or even to create a proper desire for them in the minds of churches and evangelists, but I believe we should encourage the Chinese administrators to look far ahead in their planning and to try to improve greatly on the methods which we introduced. And when men with a real message and consecration emerge, qualified to do effective work, I believe we should be ready to cooperate with the Chinese in support of such evangelists in a program of preaching and practical service which they alone cannot conduct.

Any treatment of evangelism in China would be incomplete without reference to what is popularly known as the Five Year Movement, but my reference to it must be brief. Two years ago in a meeting of the National Christian Council there was a general feeling that a spiritual revival was the great need of the churches in China and a movement was proposed with this prayer as its slogan: "Revive thy church, O Lord, beginning from me." That prayer has been offered in a great many churches and by countless Chinese Christians, and while there is nothing spectacular in the methods or the results, it was evident in some sections that there was a real response to the ideal which was born in a meeting of the National Christian Council.

The Five Year Movement is intended not only to promote evangelistic effort but especially to develop the life of the churches through the organization of prayer circles, Bible study, efforts to relieve illiteracy, the betterment of home life, self-support and other efforts. At the same time while emphasis is being placed on the improvement of the life and work of the churches there has been a gratifying increase in evangelistic effort and results within the last year as compared with the several years immediately preceding.



GROUND-BREAKING CEREMONY FOR THE NEW BUILDING OF THE CHINA BAPTIST PUBLICATION SOCIETY AT SHANGHAI, CHINA. ITS HEADQUARTERS WERE FORMERLY IN CANTON.

CHAPTER X

The Need for More Missionaries

LET us come now to one of the gravest of all the conditions. The missionary staff in China is smaller by far than it was a few years ago. It is true that there are many more able Chinese workers at present than could have been found in the past. It is also true that many of these workers are rendering excellent service as evangelists, pastors, teachers, presidents of schools and colleges, doctors and as executives. In not a few cases the Chinese leadership has been highly successful and our missionaries in general believe fully in the transfer of administrative responsibility. But it is true also that wherever I went I found a cry from the ablest Chinese Christians for a reenforcement of the missionary staff, and that cry was most urgent from the trusted, experienced workers who crave the fellowship and help that can be given by missionaries *of the right sort.* And if any such program of church and evangelistic work as has been suggested in the foregoing paragraphs is to be executed, the cooperation of more missionaries will be required, but they must be *of the right sort.* In a meeting of the China Baptist Council at Swatow, November 5-12, 1930, there was no hesitation on that point. While you have seen the Findings as a whole and I need not quote them at length, it is well to read again the following deliverance regarding the need for new missionaries.

> "Our people are facing the reconstruction of our social, economic, political, moral and religious life. We are persuaded that for the accomplishment of this stupendous task our nation needs Jesus Christ and his message, and we deeply desire that our churches and institutions shall be much used and effective instruments for a reconstruction which is Christian. The Christian Church in China thus stands at a crisis. Our own leadership is developing, but it is insufficient, and will be for more than a genera-

> tion. We must have the help of many more missionary fellow-workers if we are to measure up to our opportunity in any worthy way. We appeal to the Christians in America and to mission boards there for this help. We appeal to experienced missionaries, formerly working in China, to consider deeply and prayerfully the possibility of returning to us. We challenge the Christian youth of this generation to come over and help us. We need men and women of hardy but adaptable spirits, who are willing to share sacrifices, hardships and dangers with us, and who in word and life can present a positive Christian message. To any such we can promise an opportunity as wide and as challenging as can be found; indeed it can be measured only by the intelligent, world-conscious follower of the Nazarene who is faced with the remaking of the total life and civilization of one-fourth the people on the globe."

We may well ask where responsibility lies for the shortage of missionary volunteers. It may be suggested that the disturbed conditions in China are responsible for the failure of young people to offer themselves for service there. But young people with the spirit of Christ do not shun hardship and danger, and the fact remains that they are not volunteering in large numbers for any foreign field. Where lies the responsibility? There are many apparent reasons for this shortage of missionary volunteers, as we all know, but I believe a part of the responsibility must be accepted by the churches in America. Are the churches slipping? Are they losing their ambition that they shall be represented in the Orient and in Africa by some of their own best young people? I visit many churches, but very seldom, very seldom indeed, in recent years have I heard pastors in America pray that God will honor their churches by calling some of their best young people to share Christ with the unevangelized masses. This problem seems to be rooted in part in our own church life, as is true of certain other problems which we are facing in China. Are the churches losing their passion to share Christ with the whole world?

But it is not enough to increase the number of missionaries. In my opinion it would be a great mistake to send a very large number of new appointees to China at present *unless they were exceptionally well fitted.* Under present conditions we need to be exceedingly careful in the selection of men and women for China. "Lay hands suddenly on no man" is particularly good advice as missionaries are appointed for service there. We must be sure of their qualifications.

Of course there must be a real missionary motive on the part of both men and women. Nothing less than that will lead them to continue happily in their work at such an hour. The conditions are such that everyone sailing for service in China should count the cost, lest his faith fail in hours of crisis. One is almost startled as one reviews the missionary roster for the last twenty-five years and discovers how many appointees have remained in service for only a single term. But a missionary motive is not the only qualification. The candidate should possess a strong body. This may seem so obvious as to be altogether unnecessary. However, my observations in several countries last year led me to feel that every effort should be made to induce the local medical examiners to go very thoroughly into the history of the health of the candidates and their families as well as to express an opinion regarding their present condition.

Conditions in the Orient today require very special training on the part of many of the missionaries. The ablest Chinese are anxious that men and women should be sent out with fitness for special tasks and able to do those things for which few if any Chinese as yet have received training. Therefore it is increasingly important that candidates enjoy high professional excellence as well as a deep missionary motive. No longer are the Chinese assistants to missionaries. In a few institutions the Chinese president and the heads of departments hold the highest degrees from American universities. Yet the chief work of missionaries will be to introduce men to Christ, and they must know Him. More and more are we persuaded that the most

necessary qualification for missionary service is a personal experience in Christ. Of course the missionary must have a message. Most of all he must try to live the life of Christ before the Chinese. Someone asked a Chinese Christian recently to define the chief work of the missionary in the future. "To give us an illustration of the Christ life" was his reply. And again let me plead that we insist upon experience in work here in America before the appointee goes to China. If he has not been forceful here, what right have we to expect him to be effective there? If a man has not won men to Christ on this side of the Pacific, what reason have we to suppose that in China he will suddenly develop evangelistic gifts? In general, I believe that the so-called evangelistic missionaries should have a successful experience in America before they are sent to China.

While we do insist upon professional excellence and other obviously necessary qualifications, we do well to remember that some men and women of very modest intellectual attainments have so reincarnated the spirit of Christ that they have radiated the Gospel, and their lives and their words have illuminated some of the earth's dark places. "The Word became flesh and dwelt among us, and we beheld His glory."

It is evident that too many missionaries have undertaken service in China without a proper knowledge of Chinese culture, including history, customs, literature, ethics and religions. I strongly recommend that in the future the volunteers who have been accepted for service in China be given opportunity to spend a few months in the study of Oriental culture. Once immersed in the many demands on missionary life, comparatively few of our appointees seem to find time to secure that knowledge of Chinese history, philosophy and culture in general which would enable them to enjoy a thoroughly sympathetic understanding and make the best approach to the Chinese people.

Too much can hardly be said as to the importance of language study by missionaries. On my recent journey I was sur-

prised to ascertain that a considerable percentage of the missionaries have not completed in a whole term of service (or sometimes two terms), the formal requirements which they were expected to meet within the first three years of residence in China. This failure has sometimes been due to the demand of the Mission that the new missionary accept responsibility in the conduct of the work before there has been opportunity to acquire the language. But I think much of it is due to the inability of the individual missionaries to keep themselves free for language study during the first two years on the field and to the failure of the committees of the Missions to require the individual missionaries to meet successfully the language examinations. Missionaries located in schools where the English language is employed and some of the medical workers are often able to render superb service, even though they may speak the Chinese language very poorly. But I cannot understand how a missionary in general work today can serve most usefully without a fairly good knowledge and use of the vernacular.

It is even more important now than a few years ago that the missionary engaged in general work understand the language of the people about him. In the old days the work was directed largely by bodies of missionaries who naturally used the English or some European language in their administrative meetings. Moreover, they were directors of the work and their authority gave them influence. Now they are advisers or fellow workers, sitting with Chinese administrators. Unless they understand the language of their Chinese fellow workers they cannot fully understand the strength or the weakness of the plans under consideration, and if they cannot speak the language they cannot bring their influence to bear fully in the conduct of the work. It becomes increasingly evident, too, that ordinarily the missionary's highest usefulness is in full and free fellowship with the Chinese people, and such fellowship is very difficult, if possible at all, where neither speaks freely the language of the other.

For some years the Board has had a rule to the effect that the failure of the missionary to meet successfully the ordinary requirements in language study during his first term of service might in itself be considered a sufficient reason for the retention of the missionary in America, but I discovered that the Missions have not observed the rule very carefully. During the last four or five years of storm and stress in China the Missions must not be held guilty of gross failure, but I recommend that the Board now bring its rule to the attention of the fields and insist upon a more careful observance of it. I also recommend that the Board consider the advisability of securing in this country a test of the missionary candidate's ability to acquire the Chinese language, so far as such a test may be practicable. I understand that such tests can be made. I also recommend that in connection with the study of Oriental cultures, which has already been suggested, courses in phonetics be encouraged which will enable the new missionary to enter upon language study with a proper understanding of certain governing principles. However, it must be remembered that, after all, the chief responsibility rests on the missionaries themselves. Missionaries at interior stations who live close to the people are frequently better linguists than those who have had better technical training at language schools. I am told that the members of the China Inland Mission at interior stations are notably efficient in the use of the language and I have received the impression that in our own South China field where the missionaries have not had the benefit of a language school their use of the vernacular is fully as free and fluent as in the Missions where schools for the study of the language have long been conducted. I believe new missionaries should attend the language schools, but with a full understanding that in such institutions their chief acquisition will be methodology, and that they must give themselves without reserve to personal efforts in actual conversation with the people. While the missionary's life may be more effective than any sermon he will ever deliver, no missionary in China can preach

to the masses with satisfaction or enter into full fellowship with individuals unless he speaks the language fairly well. Some boards do not permit the marriage of a missionary until he or she has had at least one year of language study on the field, which also allows opportunity for a test of the climate on the health of the appointees. Whatever the plan, something must be done to insure a proper opportunity for thoroughgoing language study.

Conditions are making higher demands today than was true half a century ago when the missionary was really the director of the work, and perhaps the highest demand is for genuine friendship. There may be strong Christian leaders among the Chinese who have been developed without enjoying close fellowship with some missionary or Chinese Christian worker, but I have not found him. So far as I have discovered, the strong Chinese Christian leaders are the product of the impact of one life on another. The missionary making such an impact today must enjoy a capacity for friendship. He must also be free from racial antipathy and ready for a full spiritual and social fellowship with the Chinese people. Unless he can enjoy both a spiritual and social fellowship with the Chinese he can hardly render the service that is most urgently required in China at the present moment. This too may seem trite, but missionaries who began their work in China twenty-five or thirty years ago will usually admit that full social fellowship even with the Chinese Christians was rather rare at that time, whereas it is essential and increasingly common today. It cannot be said too strongly that a missionary must enjoy a capacity for a fellowship with the Chinese that is free from any sense of condescension if he is to be able to pour his life into those in whom Christ is being formed. And here seems to lie the path for largest usefulness just now. Nothing else seems quite so important as to help bring the Chinese Christians, individuals and churches, into larger life, broader vision, stronger purpose and greater consecration. Usually these virtues must be imparted.

Missionary service in China today, when administration of the work is in the hands of others, is a severe test of one's real spiritual, intellectual and social endowment for service. The missionary must set the right example in active work, but in most cases his religious usefulness will probably consist chiefly in his ability to communicate his spirit, his experience and other gifts to the churches and the individual Christian disciples. Such service too must be rendered in the most fraternal and unostentatious manner. The missionary cannot hold himself consciously as a superior expert adviser and find his way naturally into the hearts of the Chinese. He must be a fellow worker, a friend, a partner, a brother. In the face of such requirements one naturally cries out, "Who is sufficient for these things?"

In some respects it does seem harder today than ever before to serve as a missionary. The standard of practical qualifications seems fully as high as in other days and the test of spiritual qualifications even more severe. Not only are a good many missionaries feeling that they must bridge the gulf of customs and culture and find full social and spiritual fellowship with the Chinese, but that they must do everything possible to have an economic fellowship with their Chinese fellow workers, which is perhaps the problem on which it is hardest to secure light. A consciousness of the economic gulf between the average Chinese family and the average Christian group in America is causing a good deal of unhappiness with some of the missionaries who feel that while they must have a full fellowship with the Chinese, the economic differences are very hard to bridge. How to make anything like common lot with most of the Chinese people is a serious problem, if possible, for anyone reared in America.

Often have I reflected while on this journey that in certain respects the task of the Christian missionary in China is harder than that of the Apostle Paul, which is said without irreverence. Usually Paul began his work with the Jewish people who knew Moses and the Prophets. Their antecedents

were similar to his own. The missionary in China is trying to find his way into the minds of those whose background is utterly different from his own. Paul's first contacts in a strange community were usually with families whose social qualifications gave him no embarrassment, whose manner of living was much like his own and whose economic status was probably much better. The American missionary encounters social conditions, methods of living and an economic status very different from what he knew in America or Europe.

I can barely mention the question of salaries and the problems that are being created by the extraordinarily low value of Chinese money in comparison with American currency. The American dollar is now yielding about $4.50 in Chinese money, whereas the normal exchange rate is estimated at two to one. This at first would seem to be altogether favorable to the American Boards and their missionaries whose receipts are in the currency of higher value. It is true that the American dollar will go much further in China today than was true a few years ago, but the Chinese dollar has already lost some of its purchasing power in China and is not worth half of its normal value in the purchase of foreign supplies or in meeting any international obligations. This means that with salaries being paid to the Chinese in the currency of their own country the difference between their own income and that of the average American missionary seems startling, especially to some Chinese doctors and administrators whose training in China or in foreign countries has created in them a desire for advantages which have become far more costly in terms of Chinese money. At this moment I am conscious of case after case of that sort and I am told that some delicate situations are developing.

At once the question will be raised as to why mission boards should not take advantage of what we call a favorable rate of exchange and increase accordingly the salaries of a good many of the Chinese workers. That would seem to solve the difficulty, but certainly it would create problems of a different

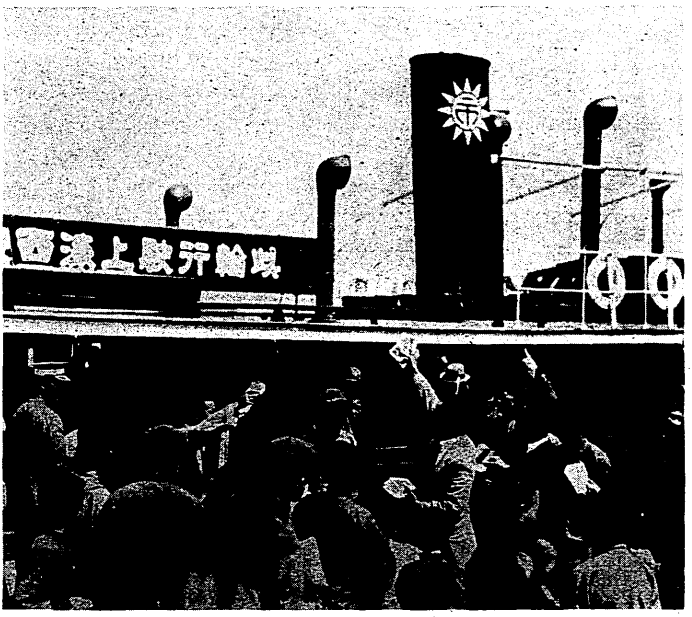
kind in the near future, and would make further complications for institutions whose workers are supported chiefly from local receipts. Yet this question of salaries and exchange must have our attention as soon as possible with a view to ascertaining just what should be done in cooperation with the missionaries and our Chinese friends. It is recognized, of course, that often a very large part of the missionary's salary is expended in America in the support of children or in other ways and that the financial rate of exchange does not affect that portion of his income. But it should not be forgotten that today there are a good many of the Chinese leaders whose training or work require the expenditure of a considerable portion of their income in foreign countries or for foreign books or other foreign supplies. I confess I see no solution of this problem, but we must face it.

Yet men and women are still going from America to China and not a few of them do much to paint a picture of Christ which the Chinese will stop and look at. Yes, not a few of them are so reproducing the spirit of their Master that Christ is really being made manifest in their bodies. More and more is it evident that personality is the great factor in Christian service. Perhaps we do not need to send a large number of new missionaries to China in the near future, but we should make sure that the few who do go are unusually forceful and able men and women of Christ-like personality. Such men and women already there are telling us that although their difficulties are great, this is the best day they have ever known for the highest form of missionary service. "The best and highest gift from the Christian movements of the West to the Christian movement in China is the life of the missionary," if that life be Christ-like and freed from certain pitfalls. That is the opinion of a well known Chinese Christian.

CHAPTER XI

The Need for Christian Literature

THUS far I have attempted to discuss the problems which seem to be among the most difficult in the work in China at this moment, although I confess that there are others which do seem almost equally perplexing. Perhaps property questions are fully as baffling as any of those which I have mentioned; but with that exception it appears we are a little further along, though only a very little further in some cases, in facing questions yet to be mentioned in this summary. For instance, I believe that the experiences of the last few years



SELLING GOSPELS TO PASSENGERS ON THE FERRY BOAT AT SHANGHAI.

do give us a little clearer light on such matters as education, medical work and literature. But even on these matters one would speak with timidity. If we are ever tempted to feel satisfied with any of our policies in China it would be well to heed the scriptural admonition: "Let him that thinketh he standeth take heed lest he fall." Developments any day may suddenly throw us into great confusion regarding almost any form of work.

But having treated some of the more general conditions at considerable length, I will now make briefer reference to most other questions presented in the report.

On most mission fields, but especially in China, where the printed page is held in great respect, it is hard to understand the very general neglect of the production and distribution of Christian literature. Occasionally groups have been discovered who have done a good deal to produce a worthy literature, but in some respects this is one of the most neglected forms of work. The Findings of the China Baptist Council regarding it should be borne in mind:

> "In view of the moral and religious uncertainty of all classes in China and the critical situation which Christian forces face, we feel more attention must be given to the production and distribution of Christian literature suited to meet this need. We would urge the conventions and the mission boards to put this project definitely in their budgets and their plans for the use of the available personnel. A larger degree of support of and cooperation with the China Baptist Publication Society should be given, and a larger use made of all available literature. But no amount of external planning can create vital literature which must spring from the life experience of men and women. We therefore challenge our workers, especially those native to China and so best able to fathom and supply her deepest spiritual needs, to put their best thoughts and deepest experiences into writing where they will be available for a wider and wider circle of seekers after truth."

For some years Missions in China have emphasized the need for Christian literature as one of the very greatest, not only for reaching the unevangelized masses and special classes, but also for the development of the Christian constituency. The



STUDENTS OF THE ASHMORE THEOLOGICAL SEMINARY IN SOUTH CHINA STARTING OUT ON A CHRISTIAN LITERATURE DISTRIBUTION TOUR.

supply of Christian literature is pitiably inadequate. It is hard to see how the pastors and other Christian workers can receive proper spiritual and intellectual renewal when they are living in remote communities and have very few books besides their Bibles. Now Chinese bodies are telling us just what the missionaries have been saying for a long time: "We must have more and better literature." But here is the difficulty: Neither the missionary nor the Chinese bodies are willing to place the need for Christian literature so high in their list of requests as to give it preference over the regular recurring needs in their work. It is difficult and painful to cut off work that has long been supported. Therefore Missions and Chinese bodies have asked for additional money for literature. But they have seemed unable to make adjustments in their present budgets, although they affirm that the field of Christian literature has been more neglected than almost any other, and that books, pamphlets and newspaper articles must be produced.

Now if the need for Christian literature is really the most urgent on the horizon at this moment, and if the Chinese bodies, following the example of the Missions in other days, are unable to place it near the head of the lists in their requests and to set apart money for it from their regular budget, even though less urgent needs should go unmet, I believe the time has come when Mission Boards should say that they are compelled to withhold a portion of the funds now appropriated to the Chinese administrative bodies and be free themselves to use it in areas where denominational or interdenominational agencies have adopted worthy and practicable plans for the creation and distribution of Christian literature. But let it not be forgotten that far more than the appropriation of money will be required for the production of a more worthy Christian literature in China. There must be creative minds and good translators available, among the Chinese Christians especially.

CHAPTER XII

Christian Educational Institutions

QUESTIONS affecting the conduct of Christian schools in China have been widely discussed during the last five years by our constituency in America, as well as by our Boards. Great concern has been manifested regarding the conditions affecting this particular form of Christian work. Since we are rather familiar with some of the conditions I do not need to treat the matter at great length just now. Individual institutions may well receive separate treatment whenever opportunity is offered. We should keep informed as to the trends of life that affect them. This theme alone is so vast that a very long dissertation would be required for a real discussion of it.

Baptists were slow in starting institutions of higher learning abroad and for a long time it was difficult to persuade our denomination that colleges and theological work of high grade were really required as a part of the program of the Christian movement in Oriental countries. Naturally the response to the plans made by our predecessors in office for the founding and development of institutions of higher learning was not very large for some years, with the result that the colleges and even the high schools in which we were interested were very small institutions for a long time. Now we are interested in several colleges and high schools in the Far East which have become large institutions. In China some of the schools are far larger than we had expected them to become. We should not fail to recognize our indebtedness to our predecessors in office who laid the foundations of practically all of the higher educational work that we are now helping to support. But for the work of our predecessors in office, and especially the work of far-seeing missionaries in China twenty-five and thirty years ago, we should have found it far more difficult to face present day conditions in that country. Naturally the



THE SUIFU EDUCATIONAL CONFERENCE. SECRETARY FRANKLIN STANDS BETWEEN REV. AND MRS. W. R. TAYLOR WITH REV. DONALD FAY AT MR. TAYLOR'S LEFT.

institutions which we have assisted have helped improve the calibre of leadership in Christian work whether in schools, hospitals, churches or general evangelism. If we go into Chinese administrative committees we discover that the trusted leaders are invariably the products of the schools. If the organized work to which we are related in China has been held together during these years of strain, and in some cases made progress, that fact is due largely to the presence in the work of trained men and women. The storm has brought a severe testing and I do not know what could have been done to conserve results, even as well as they have been conserved, without the leadership produced by Christian schools. We have made mistakes in our educational work, but I received an impression that the missions whose neglect of school work was conspicuous are now weak in qualified leaders, while we have problems of a different character—but problems, nevertheless. And of course we have been glad to send out into government service, into the professions, into business and into other realms in China, trained young people, educated in a Christian atmosphere, many of whom are active disciples of Christ.

Our Board was among the first, I believe, to consent to the registration of schools under the regulations imposed by the Chinese Government. Very wisely, I believe, you promptly notified the Chinese leaders and the missionaries related to the various institutions that the question of registration with Government would be left to each local group with authority to take such action as in their judgment would promote the usefulness of the school and at the same time safeguard its Christian character. One dares not boast of any result in work in China, but apparently your procedure in this matter has been justified. I think the schools which we have assisted have been able to weather the storms in China more successfully than would have been possible if you had taken a different attitude. In all the fields in which we are especially interested most of the schools not only have Chinese principals or presidents, but are controlled by boards of directors or trustees with Chinese in the



SECRETARY FRANKLIN AND BOARD OF TRUSTEES OF THE UNIVERSITY OF SHANGHAI. PRESIDENT H. C. E. LIU STANDS IN FRONT AT THE LEFT.

decided majority. There is in China, as well as in America, some difference of opinion as to whether Christian schools should register with Government and consent to making attendance upon Bible classes and religious exercises entirely voluntary on the part of the students. Most of the missionaries whom I met in China, but not all, favor the registration of Christian schools, and I think that among missionaries of our own Society the opinion is almost unanimous. The question has been discussed to such an extent in America that our people everywhere are interested in knowing just what effect the registration of Christian schools under Government regulations has had on the religious life of the institutions. I raised that question again and again.

Most of the missionaries, and I think practically all of the Chinese members of the faculties, prefer to have Bible study

and attendance upon religious exercises entirely voluntary on the part of the students, believing now after some experience that the spiritual atmosphere in the schools is better and that in the long run better results can be secured. We can hardly make a fair comparison between the evangelistic results which were secured in educational work ten and twelve years ago and the results of the same nature in recent times when the tides of anti-Christian sentiment in China have been so strong as to create religious apathy and antagonism in the schools. Yet there have been some very fine results even recently. At one of the high schools to which we are related there was strong opposition several years ago to the registration of the school with Government, but now the missionary family in residence at the school is strongly convinced that the voluntary principle in the matter of religion is far better, and since I visited the institution last October reports have been received of about fifty young men asking for baptism. In a much smaller school in the same region twenty-two of the students recently asked for baptism. It is a mistake too, to assume that aggressive Christian work cannot be done under present conditions. While I was at one of the colleges which we are aiding evangelistic services were in progress. There was a voluntary attendance at times of from two to three hundred students. At one of the colleges at Easter time the early morning hymns on the campus, a pageant in which the students engaged to teach the lessons of resurrection and life, the public service in the chapel and the conversation in the homes all tended to create the thought of the Risen Lord. Moreover there is no limit whatever placed on voluntary participation in religious exercises and no objection is raised to unlimited personal contacts with the students, which in my judgment, constitute the most effective method of evangelism. A Chinese college president stated at one of our conferences that he was not at all bothered over Government regulations; that his chief concern was to find men and women of Christlike character to serve as members of the faculty.

Thus far no regulation has been imposed which affects the freedom of members of the college or high school faculties or the students in the schools, to do any amount of personal work. At times I have felt that the Government regulations were compelling us to rely more largely on personal contacts and fellowship, which I believe is admitted to be the most effective method of Religious Education.

There are some Chinese Baptists as well as missionaries who would prefer a return to the old plan of compulsory Bible study and compulsory attendance upon religious services if it could be effected in loyalty to the Government, but they also believe that the Government regulations must be respected so long as we attempt to conduct the schools; that if we cannot respect the regulations we should discontinue the institutions. But I would not have you think that I see no dangers in the present educational situation. In two or three high schools I have felt that the Chinese administrators were a bit timid in regard to aggressive Christian work for the students. They need to be urged to make more of the religious life of the students. Then I have been disturbed at times at the lack of proper missionary representation on the faculties. I think the Chinese educators who are most interested in the religious life of their schools would say that they are greatly in need of the spiritual help and the practical guidance which missionaries may be expected to contribute. But with the churches in America furnishing very few volunteers for missionary service, and with financial receipts that have dwindled almost steadily for some years, we find it impossible to keep a proper number of missionaries in service at all the schools, although in my opinion the student bodies offer unexcelled opportunities for genuine evangelistic work and for development of ideals of service.

There is some danger that the institutions of learning will become so insulated in their own plans that they will lose contact with the small churches of humble people and be unable to send currents of life where they are most needed in

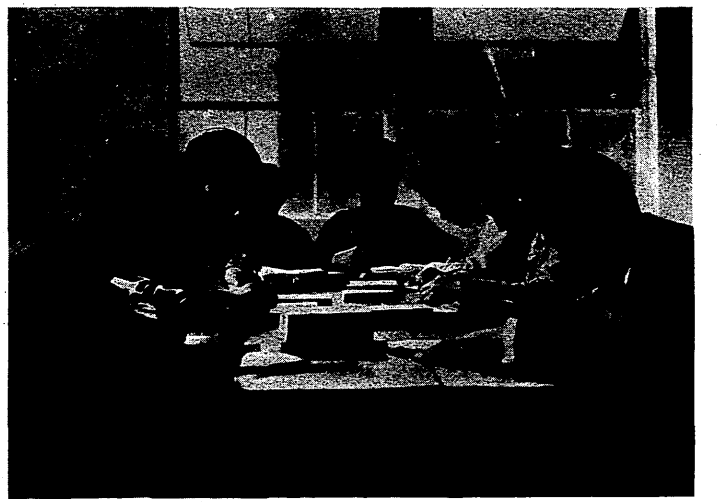
Christian circles. There is danger that some of the schools are training men away from the simple communities in which they are reared and that they will not wish to go back to the more humble places to serve as teachers or pastors, or if they go back as laymen they will not be interested in the group of plain people constituting the Christian church in the community. But we have not yet solved such problems in America and human nature is much the same with the Chinese as with us. The Christian schools in China, as in America, need to hold before the students the ideal of hard, self-denying service.

At times I have been disturbed lest some of the Christian institutions become so largely schools for the children of well-to-do non-Christian parents that they fail to accomplish the results for which they were organized. This is not an imaginary danger. Some of our schools have become so popular that they cannot receive half of the students who apply for admission. And there is danger that the atmosphere of the schools will be seriously affected by the presence of a multitude of students with no interest in the religious life. Baptists and Christians in general in China usually have little of this world's goods, and college education is becoming expensive there as well as in America. Something should be done in the near future to provide scholarship funds for promising children of worthy Christian families who are unable without aid to give an education above the primary grades to their sons and daughters.

There is a further danger that we commit ourselves to plans for the development of higher institutions to such an extent that we shall not have sufficient resources left to develop the secondary schools. That has already been done to some extent, but we are not entirely to blame for the development. For some reason, about fifteen years ago, a few friends in America rather suddenly became interested in helping the institutions of higher learning in China, and considerable amounts were contributed for buildings especially in order that the student bodies might be greatly increased. There was a corresponding cost for maintenance, which has become still greater with the

advancing cost of living in recent years. And as the schools enlarged, the ordinary gifts of our denomination for foreign missions dwindled. Now if some of the suggestions already made in this report are to be carried out it will be necessary to see that the primary and secondary schools as well as the colleges receive a proper support.

There is a strong feeling with many educators in China that colleges should not add graduate courses to their curricula without much regard as to whether they are developing departments which might be conducted more successfully at, or in cooperation with, some other institutions. This has resulted in a movement for the correlation of graduate work, and if the movement is confined to actual correlation of forms of graduate work that are now being attempted by the various Christian colleges and those forms which ought to receive attention in the near future, there is a great deal to be said in its favor. The Christian forces in China cannot afford to have their schools engaged in any needless duplication of effort. But if the proposed correlation is considered as merely the first step in a plan ultimately to lower the grade of existing Christian colleges in a certain section of China and create one large central institution, I should question the wisdom of such a step. In the first place the development of a large central institution would hardly be possible without taking very much of the best teaching talent from the existing colleges where, in my opinion, the staffs are now none too strong, and if they are weakened I fear that the religious life as well as the scholastic standards of the schools will suffer. I should also fear that the interest and resources of the Christian forces would be diverted from tasks that, in my judgment, are of first importance at this hour. It is my opinion that the development of practical forms of Christian service, hand in hand with a widespread proclamation of the Gospel, is the next thing to be pushed in China, and I think we should give our chief interest and support in that direction for the present. Again I fear that any apparently ambitious scheme of education in China,



STUDIOUS STUDENTS IN THE LIBRARY OF THE UNIVERSITY OF SHANGHAI.

to be developed largely with funds from foreign countries, would excite feeling, if not envy, on the part of Chinese authorities who already sometimes seem suspicious of the purpose of Christian missions and schools fostered by foreign agencies.

I have said nothing as yet about theological education, which on account of Government regulations will probably have to be considered as distinct from existing colleges. There seems to be no real difficulty with reference to Government regulations, when such education is not offered in registered schools as a part of the required curricula, and the matter of chief concern is the discouragingly small number of young men who are planning to enter the Gospel ministry. But if more men were preparing for the Gospel ministry, how would they be supported after graduation except with foreign funds, which would make the present situation in church work even more largely artificial. At present the great need seems to be

for giving theological training to men with high school education who are actually in service or would be willing to serve with the small churches or in rural evangelism. The situation is most perplexing, and I see no easy way out of it in the near future, if the churches are to be truly indigenous. Under present conditions the per capita cost of education in theology is startling.

Nor will I attempt to discuss agricultural schools. What I have said on other subjects is sufficient to indicate that I believe more of the Christian workers should be trained in practical agriculture. Already we cooperate in two colleges which have departments of agriculture.

Most of the larger Christian schools in China are operating under charters granted to them in foreign countries, which is certainly an anomalous condition in view of the trends of thought among the Chinese people. At present no serious embarrassment seems to have been caused by the fact that these colleges have charters granted by State Legislatures in America, but I should not be surprised at any moment to see this extra-territorial aspect of the institutions challenged by the Chinese authorities. Nor would it not be surprising if it should prove advisable in the near future to consider the advantages and disadvantages of placing some of the institutions in China on independent foundations of their own, after doing everything possible to perpetuate their Christian purpose and life. This is a question with too many ramifications to be discussed at all at this moment, but I do have a feeling that it may be necessary to consider it before very long.

Some of our Baptist schools are in great need of endowment, but they are quite unable to appeal to the friends in America for funds even though Baptist laymen in America may be freely importuned by the union colleges in China to make contributions. Here is a very awkward situation. A fine union college in China, in which Baptists do not participate, has secured large endowment funds in America and is able to call valuable men from the faculty of a Baptist College in China

at salaries larger than the latter institution can possibly pay, because it has no such endowment as that enjoyed by the union institution which is free to approach Baptist laymen in America and secure funds. Some of the Chinese are becoming quite discouraged over the fact that a Baptist College in China does not have the same freedom to approach Baptist laymen in America that is exercised by a school in which Baptists are not participating. But apart from this anomalous situation I think the time will soon be at hand when the question of endowments for certain schools will have to be considered, and of course it is to be hoped that considerable sums can be secured in China before any appeal is made to America, although the larger amounts would probably have to be contributed in this country. This too is a question with so many ramifications that I will not attempt to discuss it further, although I do wish to bring it to the attention of the Board at the proper opportunity. The China Baptist Council entertained no doubts as to the need for the continuance and the development of Christian schools. Its finding was as follows:

> "It is our conviction that in order to attain our ultimate aims it is necessary, in the face of all odds, to maintain Christian schools. We would advise the Conventions as local conditions may require to register all regular schools. We must make every effort to maintain, continue and improve religious education in the schools, both curricular and extra-curricular. We believe that as long as the teaching personnel of a school is vitally Christian the school will be Christian in its impact whatever regulations obtain. If failure to make and keep a school Christian in that impact forces us to close it, we are persuaded that it is better to close it as a registered than as a non-registered school. We must realize that this is an abnormal and revolutionary stage in the history of China, and that the present intolerant attitude towards religion is foreign to Chinese nature. We believe that as soon as China is assured of her national safety she will leave behind the attitude of suspicion and fear."

In one sectional conference of Chinese Baptists, in which I participated, most serious attention was given to the regulations affecting religious education in primary and secondary schools and colleges, and the possibility of further restrictions. Advice was given by able Chinese educators as follows:

1. Recognize that this is an abnormal and chaotic state of life in China, which we hope will prove temporary, like the French upheaval in the eighteenth century, and the Japanese reorganization forty years ago. Recognize that China is very sensitive now in the fight for national prestige. "As we know our Chinese people we believe the present intolerant attitude is foreign to their nature. We believe that as soon as China is stronger and able to live her life as a nation, the people will lay aside fear and suspicion, just as Japan did. We believe the present restrictions are prompted by suspicion and fear."

2. Realize that this is a time of acid-test for Christian patience and character. "Shall we act upon our emotions, or ask what Christ would do. We need to study and to seek to know God's will."

3. Whatever we do, we must consider how our course will affect the future of the Christian movement. Consider the consequences. Do not close the doors to training for Christian leaders. Make simpler plans if necessary and conform to government requirements but do not close the schools at once.

4. The last trench in our stand must be Christian personnel. Many apparent failures in Christian schools have not been in lack of chapel exercises and Bible classes but in lack of strong Christians on the faculty.

5. Consider these suggestions.
 (1) Have more Christian teachers—100% if possible.
 (2) More Christian students.
 (3) More personal work.
 (4) More Christian work in and by the families of the students.
 (5) Live out the Christ-life in the schools.

CHAPTER XIII

Chinese Leadership Essential to Progress

THE China Baptist Council was fully justified in expressing the opinion that, in the face of all the difficulties of recent years in the conduct of Christian schools, such institutions must be maintained. No one can study what we call our work in China today without realizing the value of the men and women who have been trained in Christian schools. But it is not enough merely to establish institutions. If real leaders are to be developed, young people must be selected early in life who show character, ability and aptitudes for certain tasks, and there must be such personal fellowship with and guidance for them that they will enter the higher schools with ideals of unselfish service. Such ideals should be fostered all through the period of training, chiefly through personal fellowship with men and women of a longer and richer Christian experience and through an increased knowledge of men and women in different lands who have been used by the Eternal in blessing the world.

Several times in my letters from the field I must have called attention to the fact that strong Christian leaders are seldom discovered who have not enjoyed a rather rich and unhurried fellowship year after year with Christians of wider experience than their own. If time permitted, I could bring illustration after illustration. I think I could show that some of the strongest Christian men and women in China today are really the products of quiet friendship with missionaries and that the greatest influences were generated, not when the missionary was engaged in formal instruction or was consciously setting an example, but when in casual and off-guard moments his real self made an impression for Christ.

On my last tour "intensive fellowship" became a much used phrase in several sections. I think some of us came to feel that at this moment the highest service can probably be rendered

through a social, spiritual, religious and practical fellowship that is *really intensive* and based not so much on a sense of duty as on pure affection.

It cannot be stated too strongly that no plan for the development or enlargement of Christian work in China can be successfully executed except as Christian personalities are available for its direction. We may have made the mistake sometimes of planning forms of work or institutions and erecting the desired buildings when sufficient able, consecrated Christian personalities for the execution of the plans were not actually available. It is pathetic to discover worthy, capable Christian workers who are denied the proper material equipment and financial support. It would be worse to find splendid material equipment or large funds, but no capable, consecrated leadership. A knowledge of what capable, consecrated individuals accomplish in the Orient without support from foreign sources compels me to wonder at times if we should not consider it our chief function to release worthy personalities, in the confident expectation that men and women of ability whose hearts have been touched by the Eternal Christ will work out their own institutions and organizations in the Orient and find support for them, whereas if we should continue to make the plans, calling on inefficient workers to help us execute them, we should continue to find it practically impossible to induce the Orientals to take them over. Again we may question whether we do not need to remind ourselves constantly that our Master's great commission was to go and make disciples. An American Baptist is reported to have said: "Get your man and all is got." Whatever the method, there should be larger emphasis on the training of young people in China for definite tasks.

On this matter the China Baptist Council's deliverance was as follows:

> "Among the most pressing needs of our Church is that for leadership, and we are especially distressed by the lack

of suitable candidates for the ministry. The recruiting for the ministry and other forms of distinctively Christian service must begin in homes with parents who definitely dedicate their children to such service. It is one of the principal responsibilities of Christian workers generally to discover promising boys and girls, young men and young women; to keep constantly before them the demand and opportunities of this service; and prayerfully to watch over them and guide them in their choice of vocations. This brooding, loving care must be continued through the period of training and induction into the work. We recommend that Shanghai Baptist Seminary be regarded as the national institution for the theological training of college-grade leaders, offering as many courses as possible in Chinese, and that each convention give earnest attention to an adequate program for the training of a secondary grade of teacher. We further recommend to the conventions that special attention be given to the enlisting and training of lay workers. The churches will attain their ultimate aims only as they increase the number, quality and efficiency of their laymen and laywomen, enlisting and training a large number of unpaid workers who will give largely of their time, money and best thought. Without such unpaid lay leadership and effort we see no solution for the twin problems of leadership and finance, and little hope for any wide evangelistic out-thrust."

Nothing has impressed me more on my recent tour through China than the plain evidences of the splendid development of many of the young women of that country. The contrast between practically all the women in 1913 and the thousands of young women now finishing their education is very striking. Many of them have gained a poise, a self-confidence and a knowledge of life in the world at large that promise much for the Chinese people. Naturally the most of my opportunities for acquaintance with such young women were in the Christian schools, but wherever I went in China the most casual

observations would convince one of the rapid changes which are coming to the life of the young women of that land. Some of these changes may be full of danger, but the young women of China are evidently aspiring to a freedom of which their mothers never dreamed and to larger opportunities for serving their country.

At a station 1550 miles in the interior of China I found the school supported by our Woman's Board with only one missionary member of the faculty. Ten Chinese young women were on the faculty and all but two of them were Christians. When I had spent a week in their city and they had heard me deliver several public addresses they asked me to come for two hours of conference with them. Not one of them had ever been outside of Szechuan Province and each of them was anxious to know something more about the life of women in America. After two hours of most interesting conversation my watch reminded me that I was due for an address to a group of perhaps fifty inquirers in the nearby chapel. I sought the advice of these young women as to the nature of the address which I was about to make. One of them said, "Talk to them about the crucifixion of Jesus." Another said, "Tell them why they should follow Jesus." To their suggestions I replied, "Will you not please tell me why you think men should follow Jesus?" Quickly five of the young women gave me these answers:

"Because the principles He gave us in the Sermon on the Mount, if lived out, we believe able to produce a perfect society."

"Because the personality of Jesus, if imitated, is able to lift our personalities to higher levels."

"Because we believe in His ideals of service."

"Because we believe He stood for equality and love for all men."

"Because He brings peace to our hearts in serving Him."

These were not stereotyped answers. They must have come out of their own experience.

Still further in the interior of China I found a normal school for young women whose principal is one of the missionaries under appointment by our Woman's Board. It was my privilege to deliver the Commencement address at the school when forty Christian girls were receiving their diplomas and were starting out into various parts of the Province to serve as teachers. Who can estimate the power and the light that will be generated by those forty young women?

I preached the Commencement sermon at the only Christian school of college grade between Hankow and Europe, a distance of perhaps 8,000 miles, that gives training to young women. There, within sight of the snow-capped mountains of Tibet, were young women as well as young men in academic caps and gowns, with hearts and minds in training for service in China. One of them, a Baptist girl, was halfway through her medical course in college. I was told that the first two women in Szechuan Province to receive such modern medical training are Baptists. I am not attempting to cover a field which belongs especially to our Woman's Board, but I cannot refrain from saying that in my judgment nothing is more important anywhere in China at this moment than the proper cooperation with the Chinese in the preparation of young women for larger life and service than would otherwise be possible. Most earnestly do I hope that our Woman's Board will be enabled to give still larger support to colleges in China which receive women as students and at the same time to help develop adequately the primary and secondary schools which must do the foundation work.

In several sections of the Orient the question of pensions or retiring allowances for Christian workers was raised with me and I confess that there was no discussion which was more embarrassing to me. The pastors and the evangelists whose salaries are usually far smaller than those of teachers and doctors of equal training and ability, raised the question. In one section I heard that a few of the Christian workers find it possible to invest their savings in local societies or guilds in

such a way as to make them independent before they reach old age, but in most fields the problem is a real one. Few of the pastors are able to give their children much more than primary education unless some special provision is made for them in high school or college. They are unable to save up anything for old age. They know that in the case of teachers, whose higher salaries are usually fixed by the government scale, it is possible to make some provision for a rainy day, if indeed the school does not guarantee pensions as is the case at some institutions.

The pastors feel the situation is not fair. Not only are their salaries lower than teachers of corresponding training and ability, but they are not given the assurance that some of the teachers have received regarding pensions. Some advocates of a pension plan believe that the best men cannot be secured for the Christian ministry unless assurance is given them regarding old age pensions. We hear that argument in America.

But is it true? Who are the best men? Who are the best prophets? Who wrote the best poems, or composed the best music or painted the best pictures? Were they men who lived in comfort, with no anxiety regarding old age, or were they not usually men who responded to the "inner voice" and eschewed soft raiment and the fare of kings' houses? The men who have made history risked everything. But I confess I just could not say much on this subject to my Oriental brothers in their poverty when I remembered my own membership in a certain denominational benefit organization in America and when I felt pretty certain that some of the Chinese know what provision we are making in this country for ourselves. I did try to tell them how Baptists and Methodists and others in America and Europe made their beginnings under the leadership of self-denying men who worked with their own hands six days in the week, preached on Sunday and went through life with no assurance of any special help toward the close of the day. I tried to tell them how they trusted in God to take care of them in old age. I also tried to

tell them how our own pension plan is a new thing with us, after centuries of denominational history, and that such organizations should be set up in the Orient by the Oriental Christians themselves rather than by foreign boards. But I convinced nobody. I was defeated in my own soul before I started. A consciousness of my own favored position in life, which has been created for me, was responsible for my embarrassment. If I had argued that it would be perilous to the Christian Movement in China to have foreign money put aside to provide pensions for Chinese Christian workers I might have been asked a question which was raised in other connections: "Why talk about foreign money as different from Chinese money? It is all the Lord's money." And since we preach that we are all His children, and that we must be brothers regardless of race or color, they cannot see why we in rich America should not share our wealth with our poor kinsmen in other lands. And I confess I could not tell them why we should not be Christian communists on that one point anyway.

What shall we do? Are we to leave the pastors and evangelists to come down to old age in penury? Someone pointed out to me that unless pensions are provided we shall see infirm and ineffective men continuing at their posts, to the injury of the work, and drawing salaries anyway to the very end of their days. On the other hand, is Christianity in China to be made still more foreign by the creation of pension funds by the Mission Boards in America? Are we to offer further monetary inducement to men to enter the Christian ministry? Or are we to offer to join the Chinese churches and committees in making provision for each case on its merits as it arises, but not to pay the entire amount. Or if in time there should be evidence of both a readiness and ability on the part of the Chinese to create pension endowments of their own, perhaps we might safely aid them in one way or another. I have no light on this question. I could only promise to bring it to your attention. I trust you will know what to do. Again we find a problem in China that is accentuated by our procedure in America.

CHAPTER XIV

The Ministry of Medical Missions

PROBABLY no form of service in China by Christian missionaries has been more warmly appreciated and praised by the Chinese than that of the medical missionary. The benefits of such work are usually, but not always, quickly realized, and while those who enter the hospitals and dispensaries, or otherwise receive attention from the Christian doctors, are most conscious of physical needs, it is frequently true that a demonstration of love and compassion interprets Christ to them in a language which their hearts understand and in such manner spiritual influences are generated. Without question, the work of the Christian doctors is truly spiritual if undertaken in the spirit of the Great Physician.

There is no need for me to say much about the nature of the work that is done by the doctors, whether medical missionaries or Chinese physicians, but I do wish to say that we have hardly touched the fringe of the area of human need which could be met if the churches in America really understood the terrible physical suffering to which millions in China are subjected and if the churches were so constrained by the love of Christ that they would urge their young people to prepare for medical missionary service and would give freely of their wealth for their support. Here is an opportunity for obviously disinterested service which might be poured out freely without some of the subtle dangers which inhere in some other forms of work at present. There are vast sections of China in which there is no one with any knowledge of the modern medical science. Happily, we cooperate in the support of one medical college in China, which seems to be the only thoroughly modern institution of the kind within a radius of more than a thousand miles and which is sending out scores of young men (and occasionally a young woman) qualified to relieve some of the suffering in their part of the world.

The first time I was in China I found only one hospital building in our two larger missions that was at all adequate in its appointments. Since then, money has been given both in China and in America for such buildings on our fields, and now there are several commodious and modern hospitals in the work to which we are related. When I made my first visit to China I was saddened by a consciousness of the very poor physical equipment which had been provided for the medical missionaries. On my last visit I was distressed by the great lack of missionary doctors.

This brings us to the consideration of what is almost a desperate condition in one field of activity in China. In recent years the losses from the medical missionary staff have outnumbered the appointments to that group, with the result that on all of our fields in China today our General Board has only eight medical missionary families under appointment, two of whom are members of the faculty of a medical college, and two are at home on furlough. Two of the families on the field are engaged in the study of the language. At this moment there are only two medical missionaries of our General Society in active hospital and dispensary work in China.

It is true that a few Chinese Christian physicians are now appearing, but it is very difficult to hold them at the Christian hospitals where the salaries are possibly about one-third of what can be secured by such doctors in service with Government, with shipping companies or in private practice. Again human nature is seen to be about the same with the Chinese as with Americans. Moreover, many of the best Chinese physicians insist upon having experienced American doctors to carry a large part of the responsibility and to give their help in the promotion of the proper life in the institutions. At this moment the work in most of the hospitals supported by the General Board is being carried on by Chinese physicians, with American nurses cooperating in two such institutions. And it should be said that some of the Chinese doctors have rendered admirable service and have continued at their posts in spite of

grave difficulties and the temptation to give themselves and their families a more comfortable life by accepting positions with larger salaries. Too much praise cannot be accorded these workers. In my opinion, the hospitals and dispensaries are in a position to render a far larger service than is now being rendered if the proper staff and financial support were available. Not only could more be done for those who actually come to the hospitals or dispensaries, but research work could be undertaken which might result in information of the greatest value in efforts to prevent human suffering. Cooperation could be given to the Chinese in public health movements. Such movements might be initiated by medical missionaries and receive large support from the Chinese. It would be possible, too, to give courses of instruction to pastors and evangelists with reference to sanitation and the prevention of diseases which would be of incalculable benefit in the work of the churches and field evangelists.

The field of possible service in medicine in China is practically unlimited, but it seems almost useless to suggest a larger program until American Christians are moved to keep before their young people the call to serve God and man by ministering to the suffering multitudes of China and until we are more ready to have a fellowship with those suffering peoples through a larger use of our material resources also. Unless there is a greater offering of life on the part of the churches in America with a view to making the Great Physician known in China and other lands, and with a view to doing His works in the relief of suffering, I hardly know what to expect with reference to our medical work in the Orient. The situation is becoming so desperate that I believe we should be justified in issuing a call to the churches to make this urgent need a matter for study and prayer.

CHAPTER XV

A Possible Expansion of Program

NEARLY twenty years ago the denomination instructed its missionary organizations to prepare and publish statements of their policies. The Foreign Mission Society issued a statement which looked toward the intensive development of existing work in the immediate future, in order to place larger emphasis on the training of native leaders and the strengthening of native churches and other groups with a view eventually to a more extensive evangelism and other forms of work by the churches themselves rather than more extensive occupation of territory by foreign missionaries. In some respects that policy has yielded encouraging results in China. In other respects there has been disappointment. A good many able, Chinese leaders have been trained but far too few of them have shown any passion for extensive effort. However, the Chinese Christians with whom we cooperate are probably in a stronger position today than they would have been if for a time we had not attempted rather intensive work in certain centers and areas rather than a geographical extension of our program.

Soon after the so-called intensive policy was announced the World War came, with all of its destruction. Simultaneously there was a notable increase in the cost of living. It was necessary to spend a great deal more money in support of the missionary staff, in steamship passages and to meet other expenses. Soon after the World War foreign mission societies in America enjoyed an increased financial support, but for the last ten years there has been almost a steady decline in contributions and all the available resources have seemed to be required for the proper maintenance of existing work. That fact, together with the shortage of missionary volunteers has seemed to make it impossible to talk of a more extensive program in China and other countries. Recently we have been compelled to carry

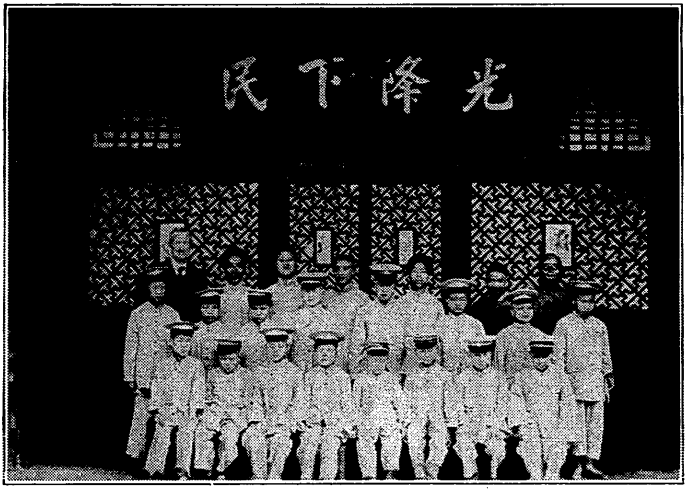
on with smaller income from year to year and with a smaller missionary staff. It is well known, too, that conditions in China the last few years have not been favorable for an expansion of the work. It seemed far wiser to try to conserve results and strengthen the existing forces. Yet there are a few of the strongest Chinese Christians who have a vision of frontier work of their own which we should encourage most heartily. Should a program of expansion in the near future seem practicable we should be very careful to try to avoid mistakes that have been made in the past and scrupulously follow the advice of the Chinese groups, but be prepared for them too to make mistakes at times. The Chinese are talking of doing what they call experimental work with a view to ascertaining the most effective forms of service in China. It can hardly be expected that they will blaze many new trails without sometimes reaching an impasse and finding it necessary to retrace their steps.

There are great areas of life in China which have not been affected largely by Christian effort. That is true territorially and surely an effort should be made as soon as possible to take Christ both by oral message and by practical service into the unoccupied areas. Then there are vast areas of physical suffering, social need, economic distress and intellectual darkness into which we should try to carry relief.

My tour did not take me into any of the famine-stricken sections of China, but the reports which came to me indicated that the distress is real and vast and I am compelled to wonder whether the opinions given in 1929 did not deter us from doing as much as we might have done to meet the cry of the hungry in China. But we must never forget that China's needs are fundamentally spiritual, as are our own, and that so long as the people live in fear of devils and evil spirits and have little conception of a father God who expects love to be the center and circumference of religion and of all human relationships, they will miss the opportunity to find the abundant life. It is all too evident that men become like the gods they

worship. Life is conformed to one's spiritual ideals. If men believe that demons and devils are in control of the unseen world it is easy for them to become devilish, but many lives in China have been transformed by looking into the face of Christ and it cannot be according to His mind that we adopt a program which indicates a readiness to stop without giving the people in all China an acquaintance with Him.

Everything possible should be done to inspire the Chinese churches to adopt a program for reaching the unoccupied areas and whatever we may be enabled to do in that direction in the future should be under the leadership, or with the approval, of the Chinese Christian bodies. With our present resources we cannot encourage the Chinese churches to expect very much help from us in such expansion except as they are able to move toward self-support and thereby release for other fields some of the appropriations we are now making.



H. J. OPENSHAW AND A GROUP FROM HIS SCHOOL FOR THE BLIND IN CHENGTU, WEST CHINA.

CHAPTER XVI

Cooperation With Other Evangelical Christians

PRACTICAL cooperation with other evangelical Christian bodies without sacrifice of principle by any of the participants, has long been a part of our policy both in China and elsewhere. So far as I am aware there is no strong objection on the part of our fellow workers anywhere in China to any form of cooperation with other evangelical Christians that seems practicable. Sometimes there are real difficulties which make such cooperation inadvisable. Sometimes different methods and standards in the homelands of the missionaries from different countries may be a handicap to cooperation. But the ideal is accepted by most of the missionaries and the Chinese Baptists. In one or two sections the Chinese have not yet overcome some of the feeling of separatism which was engendered years ago. Occasionally missionaries from Europe occupy the same territory with Americans and their national, linguistic and ecclesiastical differences, added to their lack of time for much personal fellowship, have resulted in separate programs in the same general communities and a separatism on the part of the Chinese Christians which is regrettable. Despite the differences, I believe the time has come in such communities for every effort to be made to promote practical cooperation between evangelical Christian bodies, both for the sake of economy and effective work, but also to promote the unity and solidarity of the Chinese Christian forces. Especially does this seem desirable in the matter of the training of Christian workers and in attempts to renew their spiritual and intellectual life from time to time. At this moment the number of volunteers for life service in Christian work in China is very small everywhere, and the maintenance of separate schools for the training of such workers sometimes proves alarmingly

expensive, the per capita cost being considered. This is notably and distressingly true in the training of pastors and evangelists. In my opinion our Board's influence should be thrown strongly in favor of a study of this question on one or two fields.

The Findings of the China Baptist Council have this to say with reference to "Cooperation and Union":

> "We rejoice in the spirit of cooperation and sense of unity in Christ which obtains among the Christians generally of our country. One of the best by-products of the distresses of the past few years and the anti-Christian movement has been the essential unity which has developed among Christians without regard to their denominational affiliations. Outside opposition has driven us closer together for which we are thankful.
>
> "We declare ourselves ready to cooperate with any and all forces working for righteousness, and especially those who witness for our common Lord. We will not sacrifice the truth as we see it, but we do not fear contact and cooperation with other Christian bodies, who may see things differently from ourselves. We deeply deplore anything which savors of factional or sectarian competition between different branches of the Church of Christ, for in this time of trial and opposition such a course is doubly unthinkable.
>
> "As to organic union with others we feel that the essential thing is spiritual unity whose fruit is love, confidence and cooperation. But we do not now deem it wise to enter any organic union as yet projected. For the future we are striving in humbleness of spirit to keep our minds open and to await the guidance of the Spirit of God as He leads us and others."

The last paragraph in the foregoing section from the Findings of the China Baptist Council leads naturally to the question of organic church union in China. Several denominations in that country have actually united in a formal organization known as the Church of Christ in China, and certainly no one can question the propriety of such organic union on the part

of those who elect it and are satisfied with the conditions imposed. The Chinese Christians and the missionaries on the fields to which we are related are represented in the National Christian Council of China which is supported as an advisory body by the majority of the evangelical Christians in China. The Chinese Baptists with whom we cooperate participate in smaller interdenominational bodies also, that have to do with educational and medical work especially. They do not hesitate to join other bodies in an attempt to promote practical cooperation and spiritual unity among Christians in general. I think there is also a good deal of latent sentiment among them in favor of some form of federation or union of the evangelical Christian forces which would be more pronounced than is evident at present. However, I found very little desire on the part of the Baptists to enter any form of "organic union as yet projected."

In this connection it may be appropriate to report an approach that was made to me by some of the officers of the union church movement in China, to ascertain the probable attitude of our Board if Chinese Baptist Conventions which we are assisting should wish to become a part of the Church of Christ in China. I replied that our Board does not attempt to legislate for the humblest Baptist Church on earth; that every church, we believe, should seek the guidance of the Holy Spirit for itself, and that if a congregation should feel that God is calling it to join in a movement for organic Christian union the congregation must do what it believes to be God's will. When the question was raised as to future financial support from our Board for such churches as might favor organic union, I answered that the churches must follow what they believe to be the voice of God, and that if they move in response to His voice He will certainly care for them. I added that I could not say how our constituency in America would react to such developments. Some would probably object to a continuance of appropriations to such churches, but others probably would not object.

I made it plain that we feel we must not try to control churches in China in such a matter as that under discussion. I also volunteered the statement that as much as I believe in a full and free fellowship between Christians of different names, and as much as our Board stands for practical cooperation and recognizes the freedom of the churches to make their own decision, I personally could not encourage them to seek membership at present in the Church of Christ in China. When they asked my reasons for such a statement I pointed to two sections of the Doctrinal Basis of Union and Constitution of the Church of Christ in China. The doctrinal statement refers specifically to a familiar formal creed and declares that "Every office bearer in the District Associations and Local Churches of the Church of Christ in China shall declare his sincere acceptance and observance of this Doctrinal Basis of Union." I explained the Baptist aversion for a formal creed and our belief that the New Testament is sufficient. I also explained that the independence and complete autonomy of the local church is a fundamental principle with us which should be guaranteed, and that such autonomy seemed to be violated by the following provision in their constitution: "To the Divisional Council belongs the power to decide all controversies respecting doctrine and Church government. Should there be error in doctrine or wrong practice in any Local Church or District Association, the Divisional Council has the right to point this out and if necessary give reproof. (It reviews the minutes of the District Associations. It controls theological education and all forms of educational and medical work under the charge of the Church within its bounds; it controls (or may delegate this control to large District Associations) the examination, licensure, ordination, appointment, dismissal and discipline of all ministers and evangelists)."

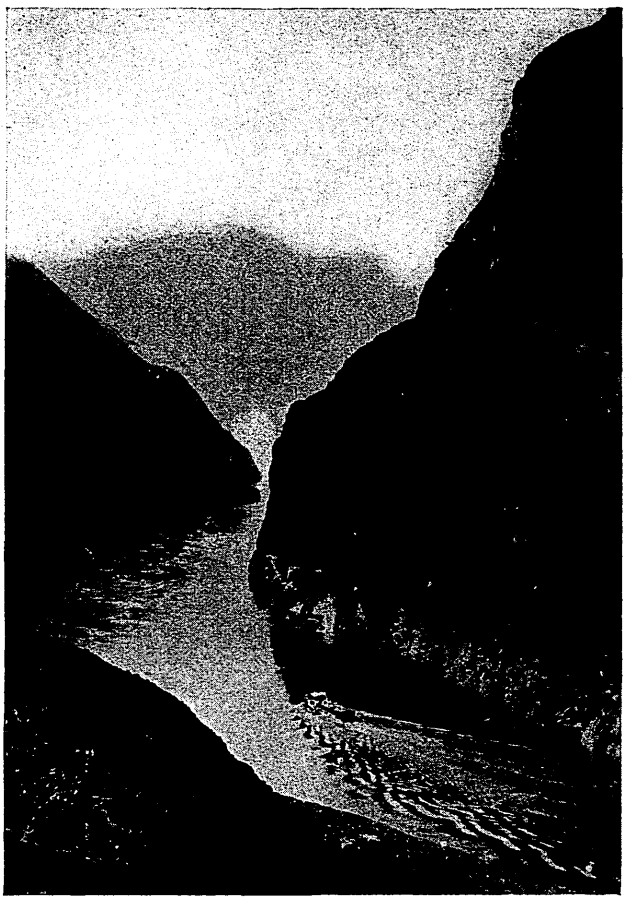
As much as I believe we should do all we can to promote the unity of evangelical Christian bodies in China, I do not think that real and permanent unity will be promoted on the basis as proposed at present in the Constitution of the Church

of Christ in China. In reply to my criticism it was intimated that some of the stated requirements might not be strictly enforced. To that remark I replied that if any part of the Constitution was not to be observed it should be omitted. I rather fear that some of the conditions proposed if enforced, would lessen the spirit of unity. I do not believe that they are signboards to the path of Christian unity. Therefore, I feel that the China Baptist Council was justified in saying: "We do not now deem it wise to enter any organic union as yet projected." Nevertheless, I do feel, and very strongly, that Baptists in China should seek the fullest fraternity and cooperation with all who love the Lord in sincerity and in truth, and that they should seek cooperation with such Christians in every helpful way, without any question regarding their loyalty to Christ. The crisis in China calls for such fellowship and a united front. The evangelical forces need each other and I believe the Baptists ought to be in a position to join others in meeting new crises as they appear. The crises in China as we see them are not to be met so much by a denominational approach, as valuable as may be our distinctive doctrines, as through fellowship in prayer and service by all who have had fellowship with a suffering Christ. I believe it would be a pity for Baptists, or any evangelicals in China, to create an unnecessary consciousness of their own separateness from other members of the body of Christ. Each group has a contribution to make to the others and can receive strength in return at an hour when the Christian forces in China need the encouragement that comes from a sense of solidarity. But I fear that anything approaching a creedal test of fellowship would create differences instead of preventing them.

CHAPTER XVII

Christian Missions and Political Treaties With China

ANOTHER theme which cannot be discussed at length in this summary of my impressions, but which must receive attention again very soon, is that of the treaties under which Christian missionary work has been conducted in interior China. The story is a very long one and goes far back in missionary history. It is also a very strange story. Our difficulties in connection with the treaties were inherited by our generation of missionaries. Perhaps if we had been living when certain treaties were originally negotiated we should have welcomed the special protection and other privileges accorded the foreign missionaries in the interior and to the Chinese Christian converts also, but in the light of developments and of present day ideals of conduct and service the story is hard to understand. One can hardly escape the feeling that much of the anti-foreign and anti-Christian sentiment of recent years is a harvest from the sowing of those who wished to do Christian work in the interior of China and who pressed for the negotiation of treaties guaranteeing special protection and special privileges both for the missionary and the Chinese converts. Not only was the impression made that Christianity was a foreign religion but that the missionaries were depending upon foreign powers rather than on spiritual forces. We may lay the chief responsibility at the door of the early Roman Catholic missionaries long ago, and primary responsibility does seem to rest there, but Protestants soon followed in the footsteps of the Roman Catholics and claimed equal privileges. The story is a sad one and as we read some of its chapters we can understand a little better the basis for a good deal of the opposition which we have encountered. Without question there were a good many incidents which irritated local officials and made them lose face before the people. Some of the pio-



THROUGH THE GORGES OF THE YANGTZE RIVER TO WEST CHINA.

neers seemed to forget the advice of Jesus about shaking from their feet the dust of cities that would not receive them. Some of the pioneers preferred the influence of the powers of the world.

It would be easy to quote words of appreciation of the work of Christian missionaries in China uttered by Chinese statesmen and foreign diplomats, but inasmuch as the matter of the revision of our treaties with China, which expire in 1933, must be considered by the proper authorities in the near future it may be well for us to see ourselves as some others see us. Several years ago, Tyler Dennet, whose antecedents and interests made him sympathetic with missionary work, produced a book, "Americans in Eastern Asia." One paragraph in that volume is as follows:

> "It seems reasonable to believe that at any time in the century, at least after 1870, the Chinese government would have removed all missionaries from the interior had it been free to do so. The Protestant missionaries were objectionable to the local authories, to the gentry, and to large masses of the ignorant populace because their converts rejected ancestor worship, refused to join in the expenses of idol processions and temple repairs, and because of their gently disturbing influence on the indolent and corrupt practices of the local authorities. The Catholic missionaries were still more objectionable because they claimed official rank in the hierarchy of Chinese officials, because they interfered where their converts were concerned with the operations of the courts and police, and because, through the French government, they assumed a protectorate over the Chinese converts. They were an *imperium in imperio.*"

Another writer, Alexander Michie, who perhaps represents a more critical group, states the case more severely:

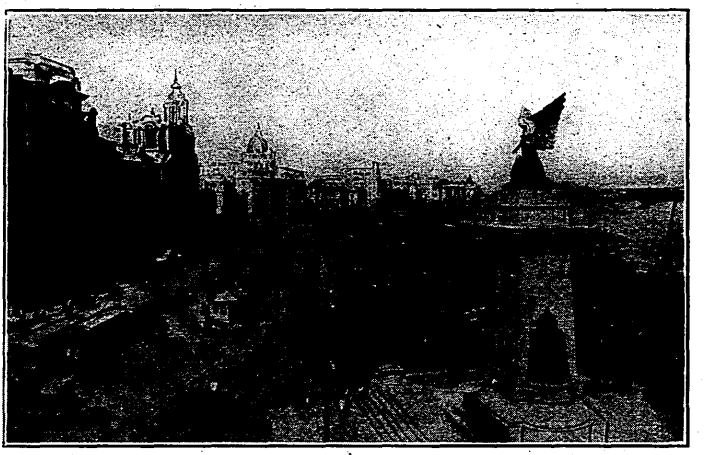
> "Missionaries were permitted to enter and settle in the interior, where everything was strange, for practical purposes beyond the orbit of their countries' laws, while pro-

tected against the jurisdiction of the government under which they were to live. Men who could withstand the temptation offered by such a state of things are not born every day. Without rule of conduct save their individual judgment, with no previous understanding with the Chinese provincial officials as to their relative rights and duties, they were left to find such accommodation to their surroundings as their several idiosyncrasies and the untried conditions of Chinese life might determine. The missionary in the interior had thus all the qualities of a 'foreign body' setting up irritation in the organism—a state of things however, which his absolute faith in the sanctity of his mission perhaps prevented him from comprehending."

It must be remembered that Mr. Dennett and Mr. Michie were drawing pictures of conditions which obtained in China in the past. I should not know where to find missionaries now perpetuating the glaring blunders which are recited to us in the foregoing paragraphs. But I think it can hardly be denied that much of the ill will toward Christians was produced by some of the colossal blunders which were made in presenting certain treaty provisions and in the misuse made of the special privileges that were accorded.

At present there seems to be unanimous agreement among the missionaries of my acquaintance regarding the injury done Christian work in China by the pressure to secure some of the privileges guaranteed by treaty, but there is still a difference of opinion on the question of extraterritoriality. Any discussion of the latter question is needless and nothing is more certain in the future of diplomacy than the abolition of extraterritorial privileges not later than the date when the present treaties expire. Fortunately our own Boards put themselves on record with our State Department in Washington some years ago with reference to the special privileges accorded missionaries under our treaties with China, but I believe there should be interdenominational action in the near future, assuring our

government again of the desires of the Boards. I would suggest that our Board ask the Committee of Reference and Counsel of the Foreign Missions Conference of North America to give attention to this matter if it has not already begun to do so. It will be exceedingly difficult to overcome injury that has been done to the cause of Christ in China through some of the



THE IMPOSING WATER FRONT AT SHANGHAI, ONE OF THE WORLD'S LEADING SEAPORTS. ALTHOUGH IN CHINA, IT IS UNDER INTERNATIONAL CONTROL.

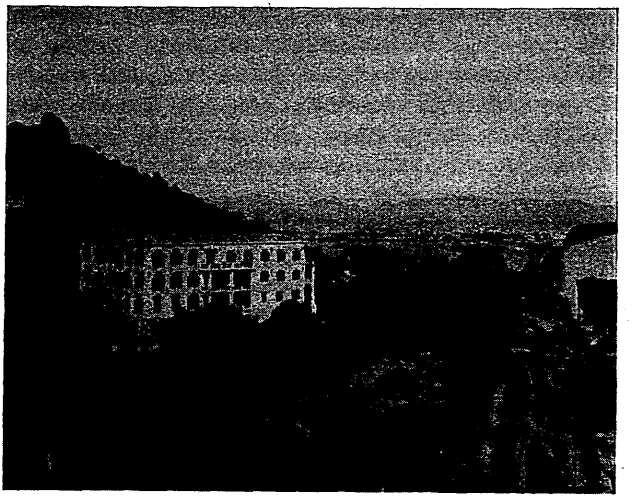
mistakes of the past which created the impression on many Chinese minds that the missionaries represented foreign powers and that they were seeking to bring Chinese converts under the protection of those powers. But, in my opinion, everything possible should be done to convince the Chinese that in our work for and with them we are ambassadors of Christ alone.

CHAPTER XVIII

Mission Property in China

OUR Treasury Department is charged with special responsibility on matters pertaining to the ownership of property on the various mission fields and our Treasurer has given much attention to the problems connected with titles to parcels of land in China which we are holding under provision of treaties between the American and Chinese governments. I will not attempt in this summary even to present such problems but will only express my grave concern over certain aspects for which we can hardly be held responsible.

It is well known that mission boards do not actually own the land on which they have erected buildings outside the treaty ports. The treaties between the Chinese and foreign countries provided that land in the interior might be leased in perpetuity to missionaries for mission purposes only. Our right, therefore is to occupy parcels of land and to use them for mission purposes, but the Chinese in some sections flatly refuse to concede our ownership of any land. Strictly speaking, they are correct and it may be questioned whether we could legally sell any land to anyone else, or even transfer it to the Chinese Christian bodies if a protest against such procedure were violent. We have nothing but leases which could be transferred. The treaties permit us to use the land for mission purposes and probably no question would be raised if the leases were transferred to Chinese bodies. It is not unlikely that actual ownership of the land by a Chinese body would be acknowledged in the case of the transfer by us of such rights as are ours. In fact, the Chinese in some sections are so anxious for all property to be taken out of the hands of foreigners that they probably would permit us to sell the property to any Chinese group, but it may be questioned whether we have the ethical or legal right to do such a thing since the land was leased to us for mission purposes.



THE ASHMORE THEOLOGICAL SEMINARY ON THE ISLAND OF KAKCHIEH, ACROSS THE BAY FROM SWATOW, SOUTH CHINA. IT IS ONE OF MANY BUILDINGS ON THIS WELL-KNOWN MISSION COMPOUND WHERE NORTHERN BAPTISTS HAVE INVESTED LARGE SUMS IN PROPERTY.

There is a very strong feeling with some legal authorities who have studied this question that the Missions are holding properties at interior points in China by a very slender thread which might easily be broken if the Chinese were disposed to take back the use of the property. Our chief protection is in the good will of the Chinese people who are accustomed to recognize ownership by those whose occupation and use of land has long been unquestioned. This matter is of great importance in view of the desire of Chinese Christian bodies that are interested in certain properties, whether leased or owned by us, being transferred to them. We may wish in the near future to transfer our rights in certain properties to Chinese bodies and I shall be glad to join the Treasury Department in presenting the general question to the Board for its consideration. The solution is far from simple.

In one of my long letters to the Board I pointed out that Chinese in one large field declined to employ language in an agreement that seemed to imply our ownership of any land in their section, but I trust that we shall find some way in which to make use of land that is leased to us under the treaties in such a way as to promote the welfare of the Chinese Christian forces. After all our chief interest is not in holding the property, as valuable as some of it may be, but in the development of Christian life in China. And there lies a peril. Already there is reason to fear that in two or three sections of China an interest in the possible control of valuable properties may prove to be a real peril to the churches. We cannot take this matter too seriously.

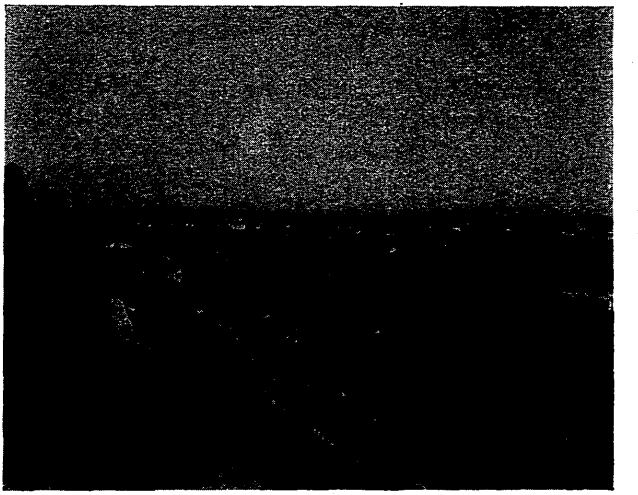
I am prepared to make two or three proposals for the consideration of the Board at the proper time regarding conditions under which some of our property interests might be transferred to Chinese Christian Boards, but such suggestions cannot well be stated satisfactorily in this summary. On this question the China Baptist Council said:

> "The property acquired by the mission boards in China is maintained for the permanent use and benefit of the Church in China and that body should prepare itself for the ultimate ownership. Legal holding bodies should be set up as soon as possible in each Convention and entrusted with the care of property purchased by the Conventions or such property the title to which the mission boards may be ready to transfer to the Conventions. Rules should be drawn up and precedents established for handling property matters. The requirements of Chinese law should be investigated and carefully followed."

At the present moment in China I do not believe that the most urgent need on many fields is for additional property, although there are some stations and some institutions which are greatly handicapped on account of lack of proper material equipment. Largely through the generosity of a few friends

who were especially interested in China we now have far better buildings in a good many centers there than were in use twenty-five years ago. In fact some of them are a bit too imposing, I fear, and once in a while mission boards have made the possible mistake of selecting conspicuous and particularly advantageous sites. I fear, too, that the apparent display has sometimes excited a little unfriendly feeling on the part of non-Christian Chinese. It is my deliberate judgment that in the future we need to study to be very modest in such matters.

I will not attempt here to indicate where I feel that new property is required, but there are several points at which new buildings would be of large benefit. In general, however, I would say that we should be slow in the future to make appropriations for church buildings or other structures unless the Chinese are taking a reasonable share of their cost. They are not likely to feel that an institution is their own unless they are making sacrifices for its development.



SWATOW AS SEEN FROM KAKCHIEH ACROSS THE BAY.

CHAPTER XIX

Conditions Determining Opinions

IN any review of Christian work in China or other Oriental countries one cannot fail to be impressed by both its magnitude and its complexity. Already the task has assumed enormous proportions. Some of the institutions alone have become so large as to constitute a heavy trust. Church and evangelistic work seems far less simple now than it appeared a while ago. Difficulties and problems of which we did not dream twenty years ago have appeared and increased the complications. It is not strange that we feel in need of wisdom more than human.

Although we hold firmly to our great objective of bringing men everywhere into such an acquaintance with Christ that their own experience in Him will give them a satisfying sense of the presence of the Eternal, producing life in abundance for them and blessing others also, no one of us would claim that our policies have always been adequate. Only twenty-five years ago no one could have formulated policies to insure satisfactory conditions in Christian work in China today in spite of such handicaps as these which we have encountered: The World War, begun by so-called Christian countries, with its influence on Chinese minds; the apparent treatment of China "as a market instead of a nation" by such countries; immigration and tariff laws of these Western lands from which many missionaries came; the upheavals in China in recent years with the consequent disturbance to missionaries and Chinese Christians and the actual destruction of a good many institutions; the tides of anti-foreign feeling; the intellectual confusion on religious questions the world around; the reverberations in China of religious conflicts in America; the receding tide of interest of American churches in world evangelization as expressed in reduction in offerings of money and life. Such complications, which often seem rooted in Western life, need

to be remembered in the formation of opinions as to progress in the work in China, which is affected by them.

Yet the more deeply one goes beneath the surface of life in China and looks behind some of the more discouraging aspects of Christian work there, the more certain is one that within a little more than a hundred years of evangelical missionary work (a short period indeed in which to affect the life of a very old country), strong Christian personalities have been produced and the spirit of Christ has been responsible for much of the altruistic effort in the land. A few years ago Mr. Frederick W. Stevens, of Grand Rapids, Michigan, was a representative in Peking of the American Group of the China Consortium. Upon his return to America "the mature judgment" of this financier who had just spent two and a half years (1920-1923) in China was expressed in an address in New York City, in the course of which he said:

"I have come to believe that America's greatest contribution to China, greater even than America's political friendship, is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political and industrial improvement. In all China there is not a single organization, on a scale of importance, that aims at moral improvement, or that is calculated to bring it about, that is not traceable in its origin to the Christian missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin, without finding one."

"A distinguished scholar, who spent a long period in China, has recently declared: 'Instead of carping at missionaries, we should remember that they have been almost the only ones in the past with a motive force strong enough to lead them to take an active interest in Chinese education.' "

Although recent years have brought trials to the Christian movement in their land, the members of the China Baptist Council were able to make this declaration:

"To sum it up, we may say that the difficulties of these years have yielded us a deep experience, and out of this experience a more real and purer faith has emerged, as well as a steadfastness, even aggressiveness, of mind. We are convinced that in the future we shall be able to withstand yet greater difficulties, yet fiercer opposition.

"The experience of these years has also taught us that if we wish to reach the heart of society with the gospel there is no other way except for the Church to subject herself completely to Jesus, and labor in the strength of His spirit. For this reason the major topic of our discussions has been the work of the Church, and we call one and all to a new consecration to the Lord of the Church, and to a new devotion to her work. That work in its broadest sense is the saving of men, a comprehensive and complex task. In it we cannot blindly imitate the methods of others, or attempt everything, but we can do our best to select the most important and the most fruitful lines of effort. Fine ideals may be presented in talk, or perfect plans drawn upon paper, but if not brought to fruition it would have been better to have been silent. Our deliberations and decisions may appear to those looking for grand outlines and novel proposals to be lacking in vision or in any new points of attack, but we prefer to make limited plans and follow tried methods if by so doing we may actually do a part of God's will."

It has not been so long since our policies in Christian missionary work were based almost exclusively on the judgment of boards or conventions in Western lands. In time the missionaries began to formulate programs of united effort, but without bringing the Chinese into any real part in the administration of the work immediately. There were few Chinese qualified for such duties at that time. Now the conditions have changed and our procedure also has been changed. Enough has already been said about the necessity for leaving the administration of the work as largely as possible in Christian hands, not only to make it more effective eventually, but in order also

to remove the stigma of alleged control by foreign forces, whether in China or in the Occident. In most sections of the Orient there is a sensitiveness to any suggestion of foreign influences. And who can blame the Orientals for being both sensitive and suspicious with reference to the purpose of Western powers, whose political and commercial policies in Asia could hardly be called altruistic during the last three hundred years or more? So an intense nationalism has developed, and already it is taking religion into consideration.

Both in Occident and Orient the religious differences among the people, resulting often in bitter antagonisms and in consequent embarrassment for governments, are creating problems of extreme delicacy. It is not difficult to understand the perplexity of several governments over religious matters. The rising tides of nationalism have heightened the sensitiveness with reference to religious effort that seems to be directed or largely aided by foreign agencies. I do not look for such restrictions in China as have been imposed in Turkey with reference to the propagation by one group of its beliefs among other religious groups, but we know what is happening in some lands and I feel that the Christian movement in China may be seriously embarrassed unless it is very clear that in our work we recognize none but Christ as our Master and that we seek to know His will alone in our program of service. Any strong conviction that we represent political, commercial or cultural forces of the West who are endeavoring through us to promote their own programs is almost sure to result in restrictions for us. It cannot be made too plain that in our service we are seeking to be under the control of Christ alone and that we have no interest in such service except the highest welfare of China and the Chinese people.

We can never expect that any procedure, however Christlike, will free us from difficulties and suffering. Never shall I forget the words of a humble Chinese Christian at the conclusion of a fellowship conference in West China who said: "I have learned that we cannot represent Christ without suf-

fering." His teachings are like a sword, and they still set members of the same household against each other. The more closely we follow Him the more surely shall we walk a *via dolorosa* and climb a Calvary, but the more surely also will our contribution of life have eternal values, and the more surely will they rise in new strength from any temporary tomb in which they may lie. Nor can we expect a closer conformity to Christ's own life and methods to produce large numerical results immediately. Not many followed Him closely all the way even when "He became flesh and dwelt among us, and we beheld His glory." But it does behoove us to make our program and our procedure for the future harmonize as fully as possible with the teachings and spirit of Jesus, if we claim to represent Him and if our efforts are to have eternal values. Never was it more important than now, when we face such delicate conditions that we proceed as fully as possible in the spirit of our Master.

Increasingly do we need to court modesty and simplicity in our plans and procedure. Everywhere the flamboyant and ostentatious effort defeats itself eventually. It excites envy and opposition in China, I fear. Why select the most conspicuous or most pleasant sites in the community? Why erect pretentious buildings in plain communities? I came down the Yangtze River in July just when the "Reds" were looting the city of Changsha. Reports reaching us indicated widespread destruction of mission properties. In the *Missionary Review of the World* I now find an account of the disaster containing this paragraph:

"Missions escaping this time were the Institute, the Taylor Hospital, the Yale Hospital, though damaged slightly, the Wesleyan Mission, the Faith Orphanage and the Broadcast Tract Press. These latter are located in the far southeast corner of the city, in a quiet spot, away from main roads or old city gates, and principally owe their escape to the smallness and plainness of the buildings, mostly Chinese in style, and to the fact that Chinese costume has been adhered to all these years."

When we are not welcomed, and the people do not respond, why not shake off the dust of such communities from our feet and go elsewhere? And in every community we must be careful to seek out "the worthy." I have seen some of the "worthy" —men whose hearts God has fired with a passion for helping the suffering people around them although they held a different faith from my own. More and more must acquaintance and cooperation be sought with those who are "worthy" in life purposes and in a search for truth.

Those who go to teach the Chinese today must also go in a teachable attitude, remembering that "He hath not left Himself without witness among any people." In a large city the Chinese Bishop, whose Christ-like humility and gentleness impressed me so deeply, wished me to tell him why there are not more strong Chinese Christian leaders, and why the Christian church has not worked its way more deeply into the fiber of Chinese life. Naturally I was unwilling to express an opinion on such a subject to a man who knew far more about it than I could possibly know. He was urged to answer his own question. At last he said that if he might be frank enough and if he could be *brave* enough he would try to give his opinion. He thought early missionaries had come with too much power, and too exclusively as teachers, with apparently no desire to be taught by the Chinese in return. That was the center of his comment, which space and time do not permit me to repeat in full just here.

On this recent tour I had only a few contacts with Buddhists, including priests, and those contacts were somewhat casual, but they were greater than I had enjoyed on other visits. One contact with a priest, in conversation through an interpreter, was for an hour and thirty minutes. I told him I was not seeking debate or controversy, but friendly conversation; that my religion teaches me that God "hath not left Himself without witness among any people," and that the Christ I profess to follow "giveth light to every man." So I should not only like to share with him what my fathers and

I have learned of the Infinite through Jesus of Nazareth, but also I would have him tell me what he and his people have learned of the Unseen. The conversation was a memorable one for me at least, and the priest remarked that he had learned more about Christ that day than he had known before, although he was highly educated and had just spent a few weeks in America. Apparently he was an honest, fraternal soul, with spiritual aspirations and a man of fine character—one of "the worthy." He reminded one of Cornelius, to whom an angel of the Lord came with promptings from Heaven before he seems to have heard of the historic Christ.

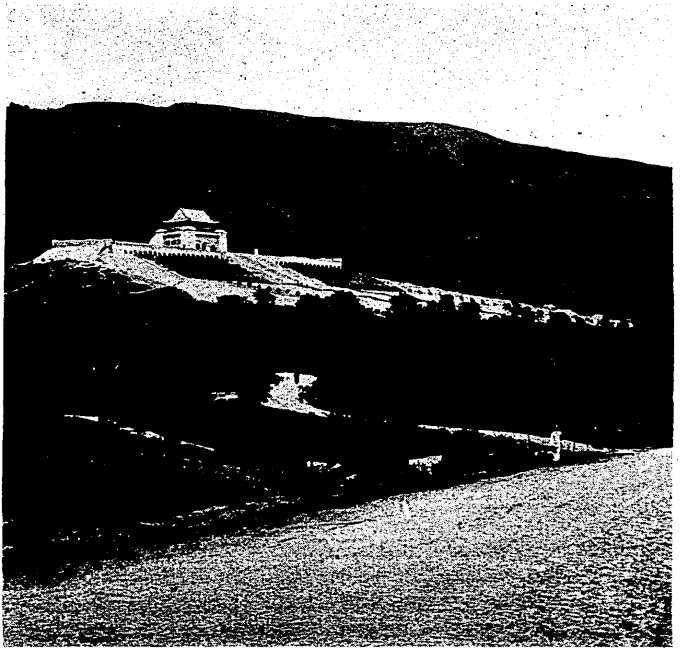
Cornelius seemed to be outside both the Christian and the Jewish circles. Yet he was "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always," and who in a vision saw "an angel of God coming in unto Him." Enough is to be learned from the teachings of the New Testament to guide us in a day when many questions are asked as to the proper attitude of Christians toward men of other religions. Peter's experience in connection with Cornelius gives light. But unless we are sure that from Christ flow streams of life and light divine not found in such fulness elsewhere, however much we may believe "that God is no respector of persons, but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him," we shall feel little zeal in bringing men everywhere into discipleship to Him. Hence the need for missionaries with an assuring experience in Christ.

Russian influences have been strong in China. Let us be careful to prove to the Chinese people that religion is not a partisan propaganda, but that real Christianity is the transmission of love to the minds, hearts and bodies of all who are in mental, spiritual or physical need. In view of all that is said regarding religion as an "opiate" to the minds of the people, we need also to show that we welcome truth from every source.

Conditions are so delicate that we need to convince men that our motives are not partisan in our service in China; that we

have no other motive except utterly disinterested service for men in spiritual, intellectual, economic or physical need, to whom we may minister. After my first visit to the Orient I publicly expressed this opinion, which is as strong now as then:

"One of the great problems of today is to know how to show all people that our purpose is non-partisan; that we are willing to spend ourselves in a spirit of disinterested service—a spirit that gives everything, and asks nothing whatever in return save the joy of having given,—a spirit that will serve even to the point of washing a brother's feet, and will ask nothing in return save the joy of having ministered."



MAUSOLEUM OF SUN YAT SEN ON PURPLE MOUNTAIN NEAR NANKING.

CHAPTER XX

Intellectual Questions Regarding Christianity

IN this report I have referred only briefly to the intellectual skepticism in certain groups in China regarding Christianity. One cannot study China today without knowing that such currents there are swift and strong with educated youth especially, and doubtless some would say that they require first attention. I believe that first of all China and the world at large need a practical demonstration of the power of Christ in His disciples in meeting humanity's most urgent needs, spiritual or physical, and that such a demonstration will prove an answer to much skepticism. At the same time intellectual questions cannot be ignored. I will not attempt in this address to discuss that aspect of the situation, and perhaps it is enough to quote portions of one article appearing in THE CHINA CRITIC the week before I called at Shanghai on my homeward voyage.

THE CHINA CRITIC is a weekly journal published by Chinese in the English language. Portions of its article on "The future of Christianity in China," by a Mr. C. F. Lo, were as follows:

> "It is a well-known fact that Christianity is experiencing a hard struggle in China today. While the once powerful anti-Christian movement has apparently ceased to function in any spectacular way, still to carry on a religious enterprise in present-day China is not at all an easy task. Hostility and indifference are the prevalent attitudes; the seeds of skepticism have sunk deep into the minds of young Christians."
>
> "The declaration that Christian beliefs are mainly superstitions incompatible with the findings of history and natural science, may not be slighted as a baseless judgment. The theological doctrines about the person of

Jesus are unintelligible to the Chinese mind. Ideas about his miraculous birth, his unique relation to God, his past and present heavenly status, and the meaning of his death for all mankind, form a whole bundle of mysteries which are difficult both for the Christian to interpret and for the non-Christian to comprehend. They are so entirely contrary to ordinary knowledge that to call them superstitions seems to modern youth the only intelligent way of dealing with them. To people who are not used to reasoning theologically, the Christologies of the Church offer an immense field for intellectual criticism. What does it mean to *believe* in Christ? Why should a man be baptized in Christ's name in order to be *saved?* How could he *save* us? How could he be born a son of man and yet be essentially different from such great personalities as Socrates, Gautama and Confucius? Similar questions have been asked time and again; and the attempt of the Church to answer them has only made Christianity appear more and more mysterious. In this sense it may be said that the Church has spread skepticism among its own members. It has taught its sons and daughters to believe in unbelievable things. Being brought up in the faith that such are everlasting truths, and cherishing them dearly, they discover in college days their real incompatibility with historical and scientific knowledge. The sense of deception at once turns many into the most bittter critics of Christianity. All its natural beauty is abandoned because the 'fundamental beliefs' are no longer acknowledged. The faith of the saints has become the chief enemy of the intellect."

"The second charge brought against Christianity is an ethical one; it is condemned as a way of escape from the realities of life. It is not necessary to repeat here how often the attention of Christians has been called to center on The Other World. The theology of Paul, which was largely based on an eschatological world-view, still holds sway in many churches. The very doctrine of Christian salvation is concerned with an immortality in another world. It is now generally recognized that such teachings

are diametrically opposed to the ethics of living. Mankind demands the satisfaction of its present needs—material, social, as well as spiritual. Pure interest in the highest good with no great anxiety for the provision of the means of its realization, naturally results in a contemplative way of living, totally unfit for active participation in the making of human history. The challenge of the modern spirit to Christianity is not ungrounded when it says that religion is a luxury. It is not wrong for Christianity to keep before men's eyes the spiritual values in life, but it is not right for her to prevent the order of their fulfilment. That material goods are intrinsically valuable few would care to defend. What is emphasized is the important fact that in so far as such needs are not yet satisfied, the realization of higher spiritual values, for any community, will be greatly hindered."

"Outside the churches modern youth is eagerly seeking for new guidance in life—in communism, socialism, and many other types of current opinions—and there is no hope of their return to the faith of the Church if that faith itself refuses to grow or to be enlightened by modern knowledge."

"But the validity of the Christian adventure must be proclaimed. No single judgment could be brought against the Church as a whole. In spite of her out-worn theology, the Church in China has been in a number of respects a force in the realization of certain fundamental values. To mention them even hastily is to bring to open light the greatness of her achievement. First of all, for a concrete illustration, the Church has worked for the satisfaction of material needs. Her hospitals, scattered all over China, have attended to the physical ills of the sick, and her charities have fulfilled the wants of not a small number of the poor. Her schools, colleges and community organizations have increased the possibility of the humanization of knowledge. Her missionaries and priests have participated in the building of the Universal Community through the breaking of racial and national bonds. And, lastly, in the actualization of these things, she has demon-

strated the reality of the life of the Spirit. All of which means that Christianity has a history worthy of any man's love and reverence. When the demands are still tremendously great for the supply of such a source of spiritual power as Christianity provides, could it be said that Christianity is just a bundle of superstitions? Could it be consistently held that the Christian religion is but another way of escape from the perils of existence? More discriminating judgment is certainly needed than that which finds in the faith of the Church a mere survival of an ancient dogma."

"The present moment for the Church is truly significant. She may either lose the loyal support of all the younger generation or restore them to be her faithful sons and daughters. Between the Church and modern youth there is a gulf. Reconciliation is needed; but it cannot be effected without some theological sacrifice."

"The assurance of Christian faith must first be made possible. This can be accomplished only by distinguishing the essentials from the non-essentials in Christianity."

"The great issue is not whether modern youth could be won over to a worthy cause, but whether the cause of the Church is truly worthy of their devotion. Many think not. But there is yet a hope for the Church to reassert her true greatness, and prove to the world, instead of evading by all means the modern challenge, that she is herself the embodiment of the spirit which works for righteousness and truth."

"Theological exaltations of his person are unecessary; and they are often more harmful to the Church than theologians generally recognize. Let the Church present not a system of doctrines about Jesus, but the man himself. In his simplicity, stripped of any theological garb, he shows his true greatness."

I have quoted at length from the article by a Chinese writer, although the quotations constitute only a small part of the statement, for we need to know what some thoughtful Chinese are saying, whether they please us or disturb us.

CHAPTER XXI

The Real Issue in Christian Missions

UPON my return I found on my desk an article on "The Real Issue in Foreign Missions." I have not yet read it, but I should like to state my own belief as to the real issue at this moment for Christian forces everywhere. Foreign missions is not a separate zone in the Christian world. I can think of no really vital issue in foreign missions that is not an issue here in America also. Real issues for Christians are the same in principle in all zones, regardless of longitude or latitude. As I see it, the real issue for Christians in all the world is this: Are we ready to try to follow Christ on His own terms of discipleship?

Throughout the world Christ is having a great struggle. He is trying to induce men to follow Him on His own terms. In the Orient as well as in the Occident there are a few (perhaps many) who have renounced all that they had, have taken up their crosses and followed Him. They are the salt of the earth and the light of the world. They are painting "a picture of Christ that men will stop and look at." The same Christ calls on us to help paint the *composite* picture of Him. We must join the disciples of China and other lands in painting that picture by trying to reproduce the life of Christ in all human relationships. Especially is there a challenge to us to take Him and His spirit into the great unredeemed areas of the world's life.

If we in America would recommend Christ to China we must ourselves take Him into the solution of humanity's greatest problems. Are we as Christians ready to renounce war, hearing our Master say: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword"? It is my belief that the world awaits the leadership of some nation that will put its trust in spiritual forces rather than in the sword; that if necessary will "turn the other cheek" and

set a compelling example to the nations. Are the churches ready to renounce war and urge governments to do likewise? Can we not find some challenging and sacrificial tasks for men with far larger moral values than those which emerge from warfare? While we honor the memory of our fathers and brothers and friends who gave their lives in great conflicts, surely the Christian forces must insist that rational human beings find a better way of settling even the worst of differences. Surely the Eternal Father has some better use for the life-blood of His children than in the carnage of the battle field, and we must find it if we are to join Chinese and others in painting a picture of a Christ whose Gospel was that of love to the uttermost. Are we remembering His terms of discipleship? The example of a great so-called Christian nation renouncing war would electrify the world and make plain a highway for the advance of the Prince of Peace in all the world.

Racial antagonisms threaten the welfare of humanity. Are we ready in the churches of America to prove our real desire for human brotherhood, regardless of race, inherited creed, economic advantages, cultural differences or social position, following Christ even though our course may cause neighbors and friends to ostracize us even as the religious leaders and others in Nazareth cast out Jesus from His own village? We might as well recognize that Christ will have to be taken by us into race relations if the Orientals are to listen attentively to our interpretation of Him. Are Christian churches following Him there on His own terms of discipleship?

A narrow nationalism creates terrible perils for the future. We are apt to see the evidences of it in the Orient and to fear the consequences. The perils are real and they may become extremely grave. We need to ask if we of the West have any responsibility for the rising tides of nationalism in the Orient. Has our treatment of the Orient promoted a selfish nationalism or a generous internationalism? And are we of the West ourselves free from tendencies toward a narrow national-

ism? It may not express itself in political movements so much as in legislation affecting our own economic relations with others and the economic welfare of countries less fortunate than our own in natural resources, but with far denser population. The President of the United States declares, "Trade in its true sense is not commercial war: it is a vital mutual service. Every nation loses by the poverty of another. Every nation gains by the prosperity of another." After such words from our President, the Christian forces of America could not be considered unpatriotic if they should lift their voices for economic relations with the rest of the world which would lessen the poverty and increase the prosperity of other countries as well as our own.

For most of the world's population the problem that seems most grave to them and that causes the suffering of which they are most conscious is their economic condition. This is now true in many directions, but desperately so in some Oriental lands. The poverty of the masses in China is almost beyond the belief of those in the Occident who have not actually witnessed it. Russian Communists have found receptive soil for the seed of their propaganda in many spots in China. These Communists have cried aloud in professed sympathy for those in economic distress. They may be prompted by destructive motives, and their programs may be utterly bad. Their methods may be inhuman and devilish at times. But the hungry masses in China hear no other voices loudly pleading their case, and occasionally they see these communistic agitators lose their heads rather than cease their propaganda. These agitators not only cry out against "imperialistic powers" but they affirm that the Christian churches of the West have such alliances that they are not in proper sympathy with those who suffer most from economic conditions. The natural implication for Christian missionary work is obvious, however unjust it may be.

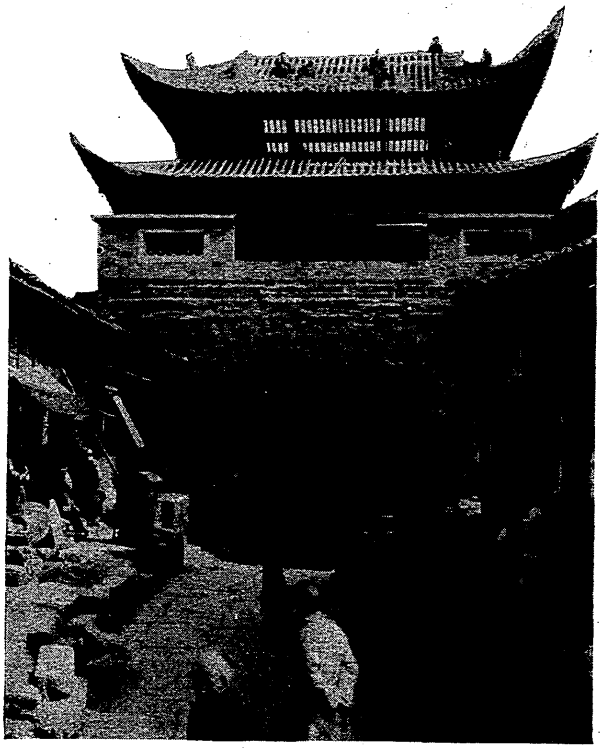
We are sure that Christ does have a message for the world's economic problems, and we are equally sure that without His

spirit in the hearts of men there is not a ghost of a chance to solve such problems. But for some reason we are timid in boldly proclaiming certain teachings of Jesus. The terms of discipleship seem harder to ascertain in the economic realm with all of its complexity and harder to accept even when it is possible to discern them. Who knows the mind of Christ sufficiently to make a clear program for the practice of His followers today in economic relationships? But we do know principles which He enunciated and exemplified, and the situation in China, as well as here, calls for a bold statement of them. It also calls for a practical application of them when we discern them, even though the multitudes may turn back when He asks men to count the cost, and only a few follow on.

I am well aware that no one is qualified to be dogmatic on some of these questions. And who is sufficiently consistent in facing the economic problems with their countless entanglements, to merit any right to speak? But if Christians are to take Christ into the great unredeemed areas of life, the realm of economics cannot be overlooked, and it will not be avoided if we are trying to help men in meeting conditions which most of them think are their heaviest handicaps.

We must encourage the Christian forces in China, weak though they be, to face the real issue—discipleship to Christ on His own terms. But our voices will not carry far unless we too are facing that issue. We cannot impart to China what we ourselves do not possess, and neither here nor there can the spiritual power be found for the constantly enlarging tasks except as we enter into a deeper experience with a suffering Christ. Such an experience we shall enjoy, as He teaches us in His "Inasmuch," when we minister spiritually and physically to the suffering peoples about us. We may confidently expect that there will be a fresh manifestation of Christ to His disciples as they speak about Him to those whom they meet along the ways of life and as they invite even the stranger to "abide with us" and share their bread with him. We shall not go much further in helping China until we are more qualified to help.

I have returned from my most recent tour with a deep conviction that Christ is having a great struggle in every land to find men who will follow Him on His own terms of discipleship. The struggle is terrific in some souls. The terms do seem harder than when they first believed: "With increased holiness grows the sense of sin." But occasionally some one appears who seems to be a fulfillment, in part at least, of the promise: "He that believeth on me, the works that I do shall he do also."



THE HIGH NORTH GATE IN KIATING, WEST CHINA.

CHAPTER XXII

The Need of Confidence and Support

THE upheavals in China, together with the tides of anti-foreign and anti-Christian sentiment, have been enough in themselves to try the souls of both the Chinese Christians and the missionaries. Simultaneously comes criticism, some of which has been justified, and with it an apparent evidence of a lessened interest in Christian missions on the part of American churches whose own programs at home have called for increased support in life and money. The moral effect on our colleagues in China has not been stimulating. They have felt that they needed our confidence and practical support as never before: Some of them feel that in the hour of trial there should have been a special manifestation of our faith in them and in the Christian movement in China; that the great risk was not so much in the possibility of the loss of our financial investments but in the danger of injury to the morale of the Christian forces in China. Our hesitancy the last few years may have been justified by the conditions. It certainly was natural. But nothing should be left undone now to strengthen the morale of the workers in China, both Chinese and foreign. We should do something to prove that any apparent "slipping" on the part of American churches in their interest in other lands was temporary. But the "slipping" must be checked in order to prove our fidelity. Perhaps if we could bring ourselves into a larger fellowship in prayer and in an understanding of conditions, our "slipping" might be checked.

There are Christians in China who would plan for larger service if it were known that we could be counted on to stand by them in a larger way. Their ideals are reflected in part by the following paragraphs from the Findings of the China Baptist Council:

> "In this hour of flux the Church should be a dynamic force for social reconstruction and uplift. We must seek

to discover the social implications of Jesus' way of life, and to realize them in our corporate society. We should continue to promote social service projects—public health, mass education, anti-opium campaigns, etc. We further recommend that the conventions seek to develop industrial work and rural service, and other promising efforts to improve the livelihood of our members and the people of their communities."

"In order to develop a Christian Church that is best adapted to meet the needs of the Chinese people, most congenial to Chinese life and culture, and most effective in arousing in Chinese Christians a sense of responsibility, we recommend that the conventions definitely attempt more experimental work such as lay evangelism, peripatetic evangelistic squads, group worship in homes, and the tutor plan for the training of preachers. The rural districts, the relative importance of our constituency there, and the inadequacy of our present rural program—all demand new efforts as well as improvement of the old. Along these and other lines we should be courageous enough to blaze new trails, and bold faith and the pioneer spirit will be rewarded with valuable discoveries."

I am not pleading especially for more money. I would plead for more missionaries and enough money with which to support them. The missionary, *if he is of the right sort*, is still the richest gift American churches can make to the Orient. For work in some places, where there is evidence of real spiritual life, a capable and sacrificial leadership, and a readiness of the Chinese to help largely in the execution of the plans, we might well increase our appropriations. But the task in China is primarily spiritual, and our approach to any part we may have in it must be primarily spiritual. It is not enough to give our money, and it may be questioned whether we have not attempted to estimate our obligation too largely in terms of dollars and cents, and to measure success in our programs too largely by the measure of financial response. Have we not created the impression on a good many that money is the chief

need? We do need money, but just now something else is needed even more. The Chinese churches need to be spiritually re-energized. Can we furnish such help, by making our gifts of money, lives, prayer and comradeship so sacrificial and expressive of the spirit of Christ that they will be truly spiritual in their effect? Most of all, can we make our own example in a materialistic age prove that we believe that the things that are eternal are in the realm of the spirit? I sometimes wonder if God is not preparing to teach us, perhaps again from the environment of the stable and the simple folk of the lowly village, that His Kingdom is advanced not so much through the might and power of the world's forces as through the spirit of humble souls. Already men and women are appearing in the Orient who could enrich our lives with the gold, frankincense and myrrh of their hearts. In contact with them recently my own life has been enriched. In trying to stand by the Christians of China in an hour of trial and in helping them to meet the needs of all about them, we may receive more than we give.

In this hour of trial let there be no doubt that we are standing by those in China who bear heavy burdens, whether they are engaged in work with Christian organizations, in government, or in other forms of service for the Chinese people. Especially should our Christian comrades be assured that we stand by to offer such cooperation as we can give.

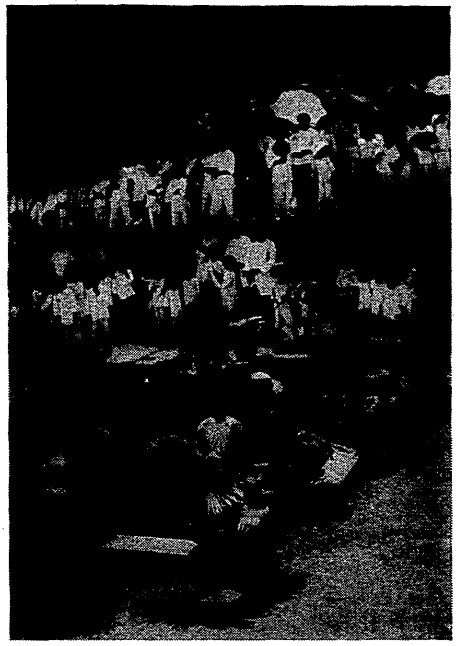
CHAPTER XXIII

Christ the Vine Truly Planted in China

AS this report draws at last to a conclusion, even in its greatly amplified form, I am fully aware that a good many of my impressions are in a realm in which equally honest attempts to discern the facts might result in equally honest but different findings. I confess to what some would call a biased mind in dealing with certain aspects of Christian work in China or elsewhere.

First, I believe that we live in a universe that is primarily spiritual, and that the greatest facts and forces in history, whether it be the history of the world, a nation or an individual, are the spiritual facts and forces. I believe that is preeminently true in the history of the Christian church. In our materialistic and secularistic age we need especially, I believe, to be reminded that "the things which are seen are temporal; but the things which are not seen are eternal". Therefore, despite an acknowledged meager ability to discern spiritual facts, I have tried to find them. In the second place, I believe that in human affairs spiritual forces are generated nowhere except in human hearts, and that most often those hearts are in the breasts of very humble men and women, *in any race,* who have had little to offer to God and man except their bare lives. (Today some of the most obvious illustrations of this seem to be in the Orient.) In other words, Christlike personalities seem to be God's instruments for releasing spiritual forces for the advancement of what our Master taught us to call the Kingdom of God. It is my belief that with such personalities emerging in any land, organization and institutions adapted to their own race and land will be created by them eventually. Imported forms are temporary and often artificial. In Christian missions I consider it our chief task to make disciples and train them, and to join them in helping to paint such a picture of the Master through loving sacrificial service, that

men will stop and look at it, discovering for themselves "the light of the knowledge of the glory of God in the face of Jesus Christ." In China the number of forceful Christian personalities may be small, but the number seems to increase steadily, even though slowly, even as in Apostolic times.



A BAPTISMAL SERVICE IN SOUTH CHINA.

Nevertheless men and women are easily discovered, in periods of fellowship, who have had such spiritual experience in Christ that they know Him. At times I have felt that some of them can say humbly, "We have seen the Lord." On such grounds the Vine Christ Jesus appears truly rooted in Chinese hearts.

In Concord, Massachusetts, there is a historic grape vine. It is said to be the vine from which all the hundreds of thousands of others bearing the name Concord are descended, directly or indirectly. All over our land there are great vineyards filled with vines which reproduce the form, the life and the fruit of the parent plant in Massachusetts. In far-away Szechuan Province, West China, I found Concord grape vines, produced from cuttings that were taken from America and planted up near the borders of Tibet. The life in them has been transmitted by natural processes from the vine at Concord. They have the appearance of the parent vine, and their fruit has the same flavor as that of grapes grown in Concord. In time we may expect Concord vineyards in West China. Better still, I found that the life of Him who called Himself "The Vine" and his disciples "the branches" is beginning to be reproduced in the lives of at least a few humble people in China—perhaps in very many. Frequently the fruit of their lives has such a Christ-like flavor that one may be sure that the spirit of Christ is perpetuated in them. In no other way can I account for some whom I have met there, whether they be strong leaders or extremely humble obscure souls.

Some day there will be a great vineyard of the Lord in China, produced from branches with Christ's life flowing into them and from which other branches will be taken and planted. Changing the figure, I found in China men and women of such Christ-likeness that I was reminded of our Master's word: "The good seed, these are the sons of the Kingdom." On that fact—the fact that Christian personalities have really been produced in China—on that fact alone can we build in confidence. So inconspicuous are such souls in most communities that they may properly be compared to mustard seed. How long before the vines will multiply into large vineyards? We know not. How long before the mustard seed will reveal the power stored up in them? We know not. After a decade? After a century? After a thousand years? We know not. It is not for us "to know times or seasons, which the

Father hath set within His own authority." It is ours to make as sure as possible that the seed are good, and to sow in absolute confidence that in God's own good time the seed will become great trees in whose branches the birds of the heavens will find their abiding places.



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